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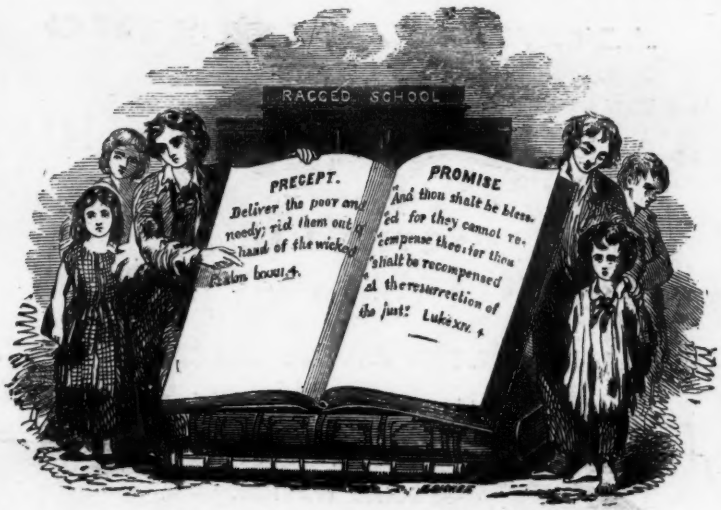
THE

RAGGED SCHOOL UNION MAGAZINE.

No. CLXXII. APRIL, 1863. VOL. XV.


RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out of the hand of the wicked.
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Luke xiv.

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

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CONTENTS.

Papers, Original and Selected—	*Page*
The Ragged School Movement: the End of its Extension in London	73
The Need for more Metropolitan Ragged Schools	75
Prayer and Effort; or, a Place in God's World for Every Man	84
Distribution of Prizes	88
Notices of Meetings—	
The Plymouth Ragged Schools	95
Reopening of the Golden Lane Ragged Schools, Hatfield Street	96

ACKNOWLEDGMENTS.—The Committee beg to acknowledge with thanks the receipt of a parcel of Prayer Books, &c., from a Friend; a parcel of clothing from M. A. B.; a parcel of clothing from Miss McLorg; and a parcel of shirts, &c., from Mrs. Reade.

Donations of old clothes, and books for forming school libraries, will be thankfully received by the Secretary, Mr. JOSEPH G. GENT, 1, Exeter Hall, Strand, W.C.

THE NINETEENTH

ANNUAL MEETING

OF THE

RAGGED SCHOOL UNION

WILL BE HELD IN

EXETER HALL,

ON MONDAY EVENING, MAY 11TH, 1863.

THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

Will take the chair at Six o'clock precisely.

SPECIAL NOTICE.

TO OFFICERS AND TEACHERS OF RAGGED SCHOOLS.

Special Meetings for Thanksgiving and Prayer.—The Committee of the Ragged School Union earnestly desire that, on Sunday, May 10th, 1863, Special Meetings be convened in connection with the Schools, for Thanksgiving, and Prayer that God's blessing may rest upon the Ragged School Union Meeting, and give success to the Ragged School effort throughout the year.

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Former Occupations of these.
Orphans or otherwise.
Birth-places.
Causes of Depravity or Destitution.
General Rules, Dieting, &c.
"Prevention is Better than Cure."
Missionary Work.
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Financial Position of the Institution.
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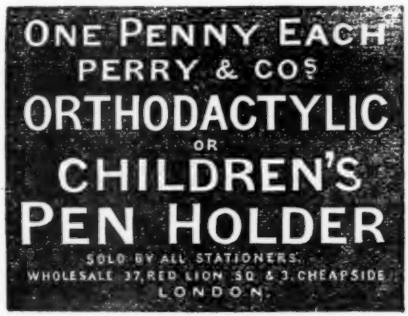

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J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

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References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

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To Mr. Keating, St. Paul's Churchyard.

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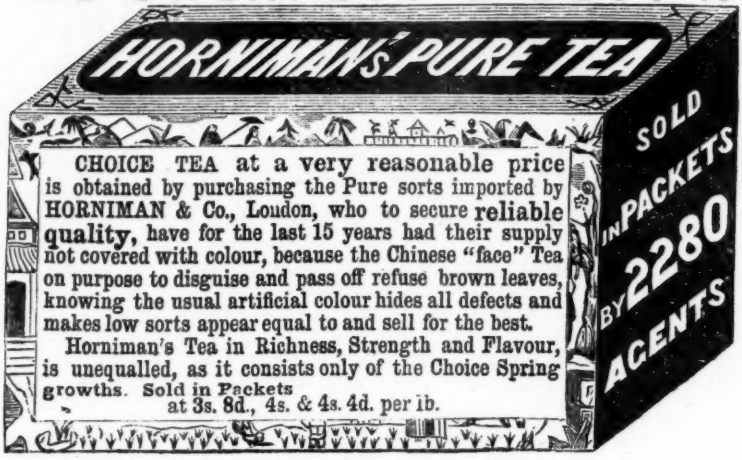
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Papers, Original and Selected.

THE RAGGED SCHOOL MOVEMENT: THE NEED OF ITS EXTENSION IN LONDON.

THE CONFERENCE ON THE SUBJECT.

An important conference was held on the 25th of March, in the Lecture Hall, 56, Old Bailey. The Right Hon. the Earl of Shaftesbury presided, and was supported by many of the most influential and active supporters of Ragged Schools in the metropolis.

Nothing could exceed the importance of the topic selected by the Committee of the Ragged School Union for free conversation, namely, "The need for, and the means of extending, the Ragged Schools of London." It is now known, not only from what any visitor to the by-ways of this great city may infer from what he sees, but from minute statistical inquiries, that, notwithstanding the large population already embraced by the London Ragged Schools, they do not include more than a moiety of the class eligible to attend such schools. Moreover, what makes the matter more painful is the fact, that there is every reason to believe that such non-attendants chiefly consist of those juvenile roughs—aptly styled "London Arabs"—who, if they are not attracted into Ragged Schools in youth will in all probability become scourges of society in manhood. Hence it becomes a solemn question, whether now that, through the Divine benediction on our varied labours, we have won the confidence of these poor children of neglect, we ought not at once to "go up and possess the land," with Christ in our hearts, and with the Bible in our hands, as the sole, but most potent weapons in this crusade against social vice and misery. Or whether we shall rest contented with the great results already vouchsafed—or, in other words, permit this great movement for the social and spiritual welfare of the outcasts of society to *stand still*, which would be only a synonym for retrogression. For it is a truth illustrated as well by the history of the Church, as by the experience of individual Christians, that not to go steadily forward is in reality to go back.

If the principle that non-progression is symbolical of retrocession generally, how much more applicable is this fact to the London

work-field. The mere fact that the population of London increases about 50,000 each year, either by birth or immigration, implies that another large city is added to this giant metropolis every twelve months. A large proportion, doubtless, are above the class amongst whom we are called to labour; yet we deem it to be no exaggeration to affirm that at least one-fourth, chiefly from the provinces, belong either to the destitute or the criminal class. We have intimated that the increase in the population of London is chiefly due to immigration from the provinces, or the sister country, Ireland. Nor is this statement unwarranted, seeing that about fifty per cent. of our scholars, like the population of the metropolis generally, is of provincial origin. It will be thus seen that we have not only to contend with the special corruptions of London, but with the peculiar vices of the birth-places of such immigrants. Were it not indeed for such immigration, it is probably not too much to say, that we should be able to eradicate the social and moral evils now sown broadcast in the festering dens of London. As it is, from this cause alone, it would seem that our work is ever beginning, and thus ever calling for new recruits to meet these new claims on Christian philanthropy.

These impressions led the Committee of the Ragged School Union, as pioneers and watchers of the movement, to convene the most influential supporters of Ragged Schools for the purpose of consulting on the best means of attracting the large outside population into our schools. It is not probably too much to say, without disparaging former Conferences, that this was the most important meeting that has been summoned since the formation of the Ragged School Union; seeing that the central question was nothing less than this, Shall we go forward, or shall we go back? Readily did the friends of the affiliated Ragged Schools discern the fact that our movement is in a critical state; whilst many speakers, as well clerical as lay, indicated the ways and means of strengthening and increasing the Ragged Schools of London. We are, however, compelled, from the exigences of the press, to withhold the details of this meeting until our next number, when we purpose to give an outline of the illustrative facts and practical suggestions presented by the various speakers. As the Conference was essentially practical, we doubt not that, if the advice tendered be strictly carried out, as it ought and can be, especially the *united* call for a large and immediate increase in the number of earnest voluntary teachers, our movement for the

reclamation of the Pariahs of this city will be so greatly strengthened, that we shall speedily adopt the language of Caleb, and say, "Let us go up and possess the land, for we are well able to overcome it."

In the meantime, as giving the key-note to the important discussion, we print the following report of the Ragged School Union on this subject, read at the Conference by Mr. E. J. Hytche.

THE NEED FOR MORE METROPOLITAN RAGGED SCHOOLS.

The Report read at the Conference.

VIEWING the operations of the London Ragged Schools—the well-devised machinery employed, and the large population embraced—it might have been inferred that the social and spiritual wants of the poorer classes had been fully met. During the last six years alone, twenty-five institutions have been established, making the present number 175; twelve of which are male or female Refuges. During the same period, too, our Sunday scholars have risen from 16,937 to 24,256, and our day and night scholars from 21,132 to 26,690. Nor have the sins and the sorrows of the adult poor been forgotten. Hence, during the past six years, the Penny Banks have increased from 61 to 80; and the Parents' Meetings have risen from 34 to 92; and they now include no less than 2,616 fathers and mothers, all of whom are weekly taught how to "show piety at home." Thus again, in the Ragged Churches conducted in 84 schools, 5,039 are weekly gathered to learn the way to the eternal city.

It would appear that in the 175 affiliated Ragged Schools, 31,629 persons, old and young, form the average workable population. But if to this large aggregate the number on the books of the Day and Night Schools in occasional attendance be added, and which amount to to 8,091 more, it will be seen that no less than 39,720 persons of the destitute or depraved classes are already gathered into the London Ragged Schools.

But no one can visit the by-ways of this great city without noticing the large number of juvenile "roughs" who have eluded our grasp, and who are growing up fearless of God or man. This is most noticeable on the Lord's day. For example, on Sunday afternoon, September 28th last, more children were counted playing in the Devil's Acre during school-time than were found in all the Westminster Ragged Schools. Thus, too, Mr. Watts states, that on Sunday, November 30th, "there were upwards of 200 children playing at school-time" in the Cow Cross District alone. Again, the fact that whenever a school-room is enlarged, the room is immediately filled by former

non-attendants, leads to the inference, that notwithstanding the great work now doing by Ragged Schools, there is still a large outlying population. Whilst the painful fact that every Sunday evening thousands of juvenile "roughs" are refused admission into our Sunday Schools, not for want of space, but solely for want of teachers, indicates that the population yet unreached by Ragged Schools does not fall far short of the numbers already ingathered.

These, and similar facts, led the Committee of the Ragged School Union to select eleven* districts for house-to-house visitation, the great object being to learn how many children between the ages of three and twelve were under regular secular or religious training, and how many more were not connected with any Sunday or Week-day School. These districts were selected in each of the four divisions into which London is for Ragged School visitation divided. From the diverse character of the localities thus selected, they may be regarded as average specimens, and not extreme illustrations of the districts where Ragged Schools are planted.

The Committee, having sought the counsel and aid of the London City Mission, the Rev. John Garwood entered warmly into the scheme of the Ragged School Union, and rendered every assistance in carrying on the needful inquiries. Hence, sixteen City Missionaries were kindly authorized to leave off their ordinary work, in order that they might, by room-to-room visitation throughout the eleven specimen districts, give detailed replies to the questions prepared by the Ragged School Union. To Mr. Garwood, and to the City Missionaries thus employed, the Committee of the Ragged School Union feel deeply indebted, and tender their cordial thanks for the important services thus rendered.

The questions thus prepared were as follows; namely:—

1. How many houses are contained in the specified area?
2. The number of families in those houses?
3. The number of individuals?
4. The number of children between three and twelve years of age?
5. The number attending Sunday, Day, or Evening Schools?
6. The number not at school between the ages of three and twelve?
7. What are the occupations of the boys and girls of the district between the ages of six and twelve?
8. What are the occupations of the adults of the district?
9. What is the moral condition of the adults?
10. What is the sanitary state of the district?
11. What schools are open to the children of the district? Enumerate National, Infant, British, Parochial, or Charity, Ragged, Sunday, and Private.
12. What places of worship are there in or near the district? Enumerate Churches, Chapels, Mission Meetings, Open-air Services.

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* The Committee originally selected twelve districts; but as no information could be obtained respecting one district, this Report is necessarily based on the remaining eleven districts.

13. The number of public-houses and beer-shops in the district?
14. The number of shops in the district, and how many are open on the Lord's day?
15. What benevolent efforts are made for the district? Enumerate Penny Banks, Parents' Meetings, Clothing Clubs, Libraries, Provident Clubs, Reading Rooms, Public Baths, and Public Washhouses.
16. What is wanted to render present efforts more effective?
17. What new efforts are required?
18. What can be done to obtain the agency required for either or both?

These reports were submitted to eleven active workers in the London Ragged Schools, not only that the statistics thus supplied might be tested, but that their own opinions of the state and wants of these districts might be recorded. Nine of these have supplied either reports, or full notes on the reports of the Missionaries; namely, Miss Cooper of Westminster, Mr. Watts of Lamb and Flag School, Mr. Brooker of Drury Lane, Messrs. Hadland and Murphy of Surrey Chapel, Mr. Wilson of Kent Street, Messrs. Lewis and Holland of Whitechapel, Mr. Henry Spicer of Bethnal Green, Mr. F. Benham of Lisson Grove, and Mr. Hatchard of Ratcliff. For the valuable information and suggestions thus supplied, the Committee of the Ragged School Union feel very grateful.

From the importance of the facts thus collected, it has been considered desirable by the Committee of the Ragged School Union to give a summary of the facts and figures supplied by the Reporters and the City Missionaries, the length of those reports precluding their being publicly read.

The following were the eleven districts selected for domiciliary visitation; namely, the Devil's Acre, Westminster; New Cut, Lambeth Marsh; Kent Street, Southwark; Bluegate Fields, Ratcliff Highway; Whitechapel; Cow Cross, Clerkenwell; Wild Street, Drury Lane; Nelson Street, Camberwell; Notting Dale Potteries; Lisson Grove; and Bethnal Green. These districts embraced an aggregate area of 586,000 square yards.

The following are some of the statistics* of these eleven districts, supplied by the City Missionaries:—

Houses	4,468
(Of these, 103, or about 1 in every 43, are public-houses.)	
Shops	911
Shops open on Sundays	534
Families	10,674
Individuals	39,160
Children from 3 to 12 years	13,196

* Since these statistics were furnished, there is reason to believe that in some districts the numbers are understated, through the difficulties necessarily incident to such minute investigations.

One important part of the duty of the City Missionaries and Reporters was to indicate the occupations and habits of the adults of the eleven specimen districts. From long acquaintance, they were able to do this without being liable to that spirit of exaggeration which represents facts which only apply to a small section of a given population as of general application. This is not only delusive, but it has an evil influence on the classes thus misrepresented; for, as Miss Cooper observes in her valuable report on Westminster, "The spirit of exaggeration as to the character of these poor districts is an obstacle to mission work generally. The various reports being read by these very men, they feel indignant at the aspersions cast upon them, and remark, 'It is of no use for us to try and do better, if we are always to be looked upon as thieves and rogues.'"

Undistorted by such exaggeration, the following may be regarded as correct photographs of the occupations and social habits of the persons who live in the eleven specimen districts.

Mr. Brooker, in describing the Drury Lane District, states that the males are employed as costermongers and labourers, and the females as market-girls, artificial florists, charwomen, and some as crossing-sweepers. Their moral condition is stated to be "degraded; in many cases wretched in the extreme; aggravated by intemperate habits and indiscriminate mixture of sexes."

The City Missionary, in referring to New Cut, intimates that "Many are juvenile thieves, or are employed in the streets or at the stalls," and that they are "very degraded, being notorious for drunkenness. Only one in twenty-five attend public worship."

Of Kent Street—long notorious in the annals of crime—Mr. Wilson indicates, that "The inhabitants are for the most part of the baser sort, and the vocation of many is uncertain and questionable. Their modes of living, too, are of such a nature as to preclude any attempt to describe. There are others, again, whose habits of drunkenness and vice have made young men and young women old, and brought them to a wretched state of decrepitude and destitution."

Mr. Hatchard, in describing the Bluegate Fields District, states that the adult population consists of "coalheavers, dock-labourers, costermongers, and thieves; together with Lascars, Chinese, and African sailors, and about 500 fallen women, and others whose mode of living is a great mystery."

Mr. Lewis, in reporting on the Whitechapel District, intimates that the children betwixt the age of six and twelve are regularly employed as beggars, in street hawking, or as tumblers to amuse omnibus riders. Of the adults, nearly 400 are engaged as mendicants, 200 as low harlots, and many more as costermongers or thieves. As regards their moral state, it is indicated "that it could not be worse. The prevailing vice is drunkenness."

Nor, notwithstanding recent sanitary enactments, does the sanitary condition of these wretched districts present any better aspect: for rather, the moral is aptly symbolized by the abounding physical filth. Thus, Mr. Watts observes of the Cow Cross District, that its "sanitary state is fearful." The City Missionary, in referring to the Kent Street District, says that it is "very bad; drainage imperfect; extremely dirty houses; and in some of the streets each house has a dust-heap in front." Mr. Brooker thus describes the Drury Lane District: "In most of the courts the rooms are very small, low, ill-lighted, and badly ventilated. All the low forms of disease are very prevalent; and during the rage of epidemics the neighbourhood suffers frightfully." Again, Messrs. Lewis and Holland report of Whitechapel, that "The courts and alleys are often found covered with black mud, mixed with animal and vegetable refuse. Some of the rooms we have visited have been in so foul a condition that the odour proceeding therefrom has been overpowering."

The question now recurs, Does any ray of light illumine the moral darkness that may be felt? In other words, What is doing by Christian philanthropists to remove or mitigate these frightful social and spiritual evils?

Here it may be intimated that within or adjacent to the eleven specimen districts the following plans for the spiritual elevation of adults are adopted; namely:—

Churches	20
Chapels	15
Ragged Churches and Mission Services	39
Open-air Meetings	17
	91

In connection with these public efforts for the spiritual welfare of adults, there are Bible Classes, Prayer Meetings, Working Men's Halls, Provident and Sick Clubs, Libraries, and domiciliary visitation both by lay agents and by volunteers, the latter being found very effective.

The following statistics, furnished by the City Missionaries, will indicate what is being done for the education of the children of the eleven specimen districts:—

Ordinary Schools	92
Ragged Schools	34
Children from 3 to 12 years	13,796
Of these attend Sunday School	3,852
Ditto Day or Night Schools	5,696
Do not attend any School	5,499

It thus appears, that out of an aggregate population of 13,796 of school age, 5,499 do not attend either Sunday or Week-day Schools.

Presuming that the statistics of the eleven specimen districts equally apply to the remainder of London, this would indicate that in the localities where our 163 Day or Night Schools are planted, about 25,000 children, between three and twelve years old, do not attend any school. This number nearly equals the 26,690 already gathered in the London Ragged Schools.

It may be intimated, that in the thirty-four Ragged Schools conducted in or adjacent to the eleven specimen districts, the following is the number of scholars in actual attendance; namely :—

43 Sunday Afternoon and Evening Schools, with 6,135 scholars.
40 Day Schools, with 4,574 scholars.
41 Night Schools, with 1,809 scholars.

Leaving out the deductions occasioned by the average sickness of the eleven specimen districts, there can be no doubt that two-thirds of the 5,499 non-attendants at Sunday or Week-day Schools ought to belong to some school, and would willingly attend were proper provision made for their reception.

The fact of such non-connection with any school becomes the more painful because, from facts which constantly crop out, there can be no doubt that a large proportion of those absentees belong to the very lowest possible strata of society; those, namely, whose parents are social outcasts, and whose homes form the fittest illustration of the terrible "crime-gardens" of London. It is thus seen, that notwithstanding all that Ragged Schools have been doing during the past twenty years, 5,499 children in the specimen districts, representing a population throughout London of 25,000, have eluded the kindness of those who yearn to win them both for Christ and for society.

In reply to the question, "What new efforts are required to gather in this outlying population?" the City Missionaries and the Reporters have made valuable suggestions. These are divisible into two sections; one relating to adults, and the other to those juvenile "roughs" or idlers who have not yet been attracted into Ragged Schools.

As respects adults, systematic domiciliary visitation is pointed out as essential, if the outlying population is ever to be reached. Such visitation would embrace the homes of those who have been already attracted to the Ragged Schools, but who are irregular in attendance, as well as those who have eluded the grasp of the teacher. The voluntary teachers would, it is presumed from past experience, be welcomed as true friends. And by such visitation, Mr. Watts observes, "The visitor would not only look after the children, but would draw attention to our Mothers' Meetings, Penny Banks, and other operations:" and thus such visitors would act as most effective social pioneers.

Libraries, Reading Rooms, Lectures, Working Men's Halls, and

Provident Clubs, are also indicated as plans whereby the men might be weaned from that intemperance from which the lower classes suffer more than from want of work. In connection with plans for the social improvement of the adults of the low districts of London, Mr. Wilson observes, that "What is now wanted to complete our machinery is a 'Working Man's Hall,' with all its varied accommodations; namely, Reading Rooms, Library, Baths, Washhouse, Class Rooms, Lectures, &c.;" and where the men could not only pass a profitable evening, but get a cheap cup of coffee and bread-and-butter. Such Working Men's Halls have been already opened in Duck Lane, Westminster, and Notting Hill Piggeries, with signal success. Well managed by the working men themselves, they have weaned many men from habits of idleness or drunkenness; and through the simple services conducted therein, not a few of the most depraved or forlorn have been led to see that there is no true happiness apart from Jesus.

But above all, to elevate the moral standard of the lower strata of society, better lodging-houses are indicated as indispensable. Low-roofed, ill-drained, too limited in area, ill-lighted and worse ventilated as are the homes of the poorer classes, the moral evils incident to the indiscriminate admixture of sexes are still worse. For fathers and mothers, brothers and sisters, too often herd together in one room, more like swine than human beings. But, unhappily, the model lodging-houses, from their high rentals or their strict rules, do not meet these claims. For example, Miss Cooper observes of the noble model lodging-houses recently erected in the "Devil's Acre," that "Not one of the former occupants of the houses pulled down for its site can be admitted into this model lodging-house, either because they *earn their living in the streets* (!) or the rents are too high for the poor."

As respects the children not yet gathered into Ragged Schools, all the Reporters concur in the opinion that it is impossible to receive more scholars into their respective schools, unless more voluntary teachers offer their services.

That most of the school buildings could accommodate more scholars than at present attend, one fact will prove. The Secretary and school agents recently compared the accommodation afforded by the thirty-four schools in the eleven specimen districts with the average attendance, when it appeared that there was space for 1,850 more day scholars, and for 3,080 more night scholars. This shows that of the 5,499 absentees, 4,930 more scholars could be readily accommodated in existing Ragged Schools, leaving only 569 who could not be at once received for want of space.

That with a sufficient number of voluntary teachers a much larger number of scholars could be at once received into our Sunday and Night Schools, two facts evidence.

1. There are 90 Week Night Schools in the western and southern districts. Of these, 17 are taught by voluntary teachers. They are attended by 1,143 scholars, which give an average of 67 per school. Now, the remaining 73 Night Schools, which are taught solely by paid teachers, are attended by 2,335. This gives an average attendance per school of only 32, or about a moiety less than those Night Schools which are conducted by volunteers. Not only are the paid teachers, zealous as they are, when unaided by volunteers, unable to cope with a larger number of scholars, but they are necessarily compelled, if order is to be maintained, to admit fewer of those juvenile "roughs" who, difficult as they are to manage, are still the very cream of a thoroughly well-organized Night School.

2. That the wild tribes of London will readily attend a Night School, if there be a sufficient staff to control and teach, the following extract from Miss Cooper's report indicates. She intimates, that "Two years ago the One Tun School-rooms were nightly crowded with lads from the age of twelve to twenty; some homeless, almost destitute of clothing, and others, too well known, that hang about the corner of Perkins Rents. Two ladies regularly attended, and found these lads always ready and eager to learn. Applications were made in all directions to private friends, and also to the Young Men's Christian Associations, for some voluntary help, but without success; and it was at length found necessary to close the doors against a large number. This winter there has been the same influx of the same wild class, often over 70; but unless some judicious and regular teachers can be obtained, many must again be excluded."

The Ragged Sunday Schools, especially those that assemble in the evening, are equally deficient in a proper staff of teachers. In the whole of the affiliated Sunday Schools there are *nominally* 2,520 voluntary teachers; but of these, only 1,538 attend per Sunday, leaving the large number of 982 always absent. Were every teacher present each Sunday, with 24,256 scholars, each teacher would have $9\frac{2}{3}$ to manage and teach. But allowing for the 982 absentees, no less than 15 scholars devolve on each teacher; a number which all who know the character of our scholars will infer that it is not only a sheer impossibility to instruct, but even to keep in order. And here an important fact cannot be omitted; namely, that from the migratory or irregular habits of the parents, the period during which the scholars stay in our Sunday Schools is very limited. If, then, these poor children of neglect are ever to acquire the first principles of morals or religion, they must be taught at once, as the child may never re-enter the Ragged School. Hence the necessity for a much larger staff of teachers, so that the classes may be sufficiently small to admit of individual knowledge and such *individual* teaching that no portion of the class shall be overlooked.

Another growing evil demands our most serious consideration; namely, that out of the 163 affiliated Ragged Schools, no less than 64 are closed on Sunday evening for *school* purposes. Some of these are doubtless occupied by "Ragged Churches" on Lord's day evening, and hence are of some service to the district. Yet valuable as this agency is for adults, it cannot meet the claims of the juvenile roughs of this great city. For, if they think seriously at all, they care more for teaching than preaching—for him who speaks lovingly to the individual conscience, rather than for him who solely publicly addresses the mass.

A still deeper evil demands an immediate remedy; namely, that seventeen Ragged Schools are altogether closed on Sundays for Ragged School purposes solely for want of teachers. About two thousand scholars attend the connected Day or Night Schools. It is probable that many of the day scholars of those seventeen schools attend an ordinary Sunday School; but as nearly seven hundred are night scholars, it is obvious that the class for whom Ragged Schools were originally designed are entirely neglected. For, from their social habitudes or moral characteristics, it is certain that if they do not attend a Sunday Night School they will not attend a Sunday School at all, and thus their social reclamation is almost an impossibility.

Under-manned as Ragged Schools are, it is no wonder that thousands of applicants are refused admission every Lord's day, and those for the most part of that rough or depraved class Ragged Schools were devised to reclaim. When Ragged Schools were first instituted, this question was mooted: Will the outcast or the destitute attend school, even if they are invited? The 26,690 scholars now congregated in the Ragged Schools of London give a satisfactory answer to this inquiry. But the question now is, What is to be done for the 5,499 children in the eleven specimen districts who do not attend any school? or rather for those 25,000 children of the depraved or destitute classes who, throughout London, have not yet been attracted into Ragged Schools, and who, consequently, are still subject to all the evils incident to a street life?

Some plan must be immediately adopted to remedy these glaring evils, unless we are prepared to retire from our great mission, and that at a time when God is vouchsafing the most signal proofs of success, as well in temporal blessing as in that conversion which is the great object of our labours. What these plans shall be, it is for you to decide. Whether by deputations to every church and chapel in London, by an appeal to the various Christian Young Men's Associations, or by personal or printed appeals to the Christians of every community.

One important fact, which indicates the need of a large and immediate accession to our list of voluntary teachers, cannot be omitted;

namely, that our staff of teachers has been much reduced through the wealthier classes leaving the over-populated parts of London for the suburbs. Hence it becomes a question whether suburban churches and chapels ought not to make regular collections for Ragged Schools? or, what is preferable, whether they should not at once select some Ragged School in the very heart of London, and, by supplying it with funds and a proper staff of teachers, work it as a branch school?

We having supplied facts as irrefragable as they are painful, it remains for the Church of Christ to remedy these glaring evils by at once supplying a staff of labourers equal to this crisis. But we leave these facts and these figures, as well as these varied suggestions, for the prayerful consideration of those who have accepted the great commission of our Divine Master as the law of their lives—"Feed my lambs;" "Occupy till I come"!

PRAYER AND EFFORT;

OR,

A PLACE IN GOD'S WORLD FOR EVERY MAN.

(*Continued from page 56.*)

HERE was a scene not witnessed every day, and never to be forgotten on any day. The place was full to suffocation. An atmosphere of animal heat pervaded the whole room; it was a genuine "Calcutta Black Hole;" four gas pendants filled it with a blaze of light, and did much to put all present into a "melting mood." The "Good Body," with their friends, occupied an elevated platform, their faces streaming with perspiration; emphatically they had toiled all night and caught nothing. The audience occupied the body of the room, and sat on benches running right across it, leaving a narrow passage on one side from end to end. The three benches next the platform were occupied by children of both sexes, they formed the advanced guard of the main body; the least movement on the part of the preacher to approach the desk, caused the children to fling themselves out in skirmishing order, and to accompany their evolutions with all sorts of noises. Behind sat the people, men and women, evidently enjoying the fun. There was not one solemn face in the whole assembly. Up in a corner, at the far end of the room, sat the Crusher, the very incarnation of mischief, surrounded by a staff of miserable and evil-looking young men; of this group he was the idol, with them his word was a law; such an idol! such a lawgiver! a grim, a ghastly spectacle, was that unfortunate man! Of a truth, God only could tame *him*. There he sits, nearly drunk—a mountain of flesh and hair. What of soul was in him, seemed to move in his frame like a tiger in a cage; his hat awry, one eye black and bruised from his last fight, and scarcely one glimmering ray of intelligence left in his whole countenance. All he could do was, when the fun in front ran high, to grunt forth in broken accents, interspersed with sobs, "Go it young uns—go it." This command, coming from

lips so illustrious, was re-echoed by his staff, of course, and obeyed to the letter by the little ones, making utterance on the part of the preacher impossible.

Father Firm up to this time held my arm. As the uproar waxed hot, I could feel a current of energy coursing along his fingers, for his grasp increased in intensity as the confusion deepened; at last in measured language he said to himself, "Is it to be my Lord or the devil?—no; in this place, this night, my Saviour shall be exalted; may God grant it!" As these words fell from his lips he broke away from me, and made towards the platform; having reached it, he, amid much tumult, bowed his head in prayer, and remaining a considerable time in that attitude, one urchin shouted—

"Daddy's gone to sleep—wake him up." Here the imitated bray of an ass resounded through the whole house. One minute more and he stood upright, a thorough man, a man of God, and clothed with his authority. Calmly laying aside his India wrapper, and freeing himself from his upper coat, he surveyed the mass before him, and stretching forth his hands towards the people, a moment's pause ensued; all eyes were turned upon him, and silence reigned. As for myself, I admired the old patriarch standing between the living God and these dead souls.

"Water ahead! water ahead! water ahead!" was the first audible sentence that passed from his lips; like a voice from Sinai in the days of old, it rolled over the heads of that assembly; the people were struck with amazement, and the little ones looked up afraid. Turning to Mount and his companions, he cried to them, "Arise ye, cry aloud, lift up your voice like a trumpet, and shout, 'There is water ahead, the fountain of God is hard by;' and you, ye sweating walls and mouldering beams, take up the cry, 'There is water ahead, this people must not die.' But hark! the great Redeemer hath joined the cry; men, women, and little ones, turn your ears, and hear the voice from the sky, 'Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.' O man! O woman! do arise and run; drink life to your souls, and death to your sins. Come, little ones, give me your hand; Jesus calls you; come to the living waters, do." Here he paused, his furrowed cheeks wet with tears. The whole audience was moved, nay, feared exceedingly. Even the Crusher stared, and the little fragment of soul left him, appeared at his glared eyes as if startled, and had come to reconnoitre what was going on in front.

The Old Saint, leaning over the desk, in a loving tone said, "Friends, when a party is crossing the desert, their water sometimes fails them, and if more cannot be found it is death to all. The first thing done, when such a shortness of water is expected, several men are dispersed by twos and threes in different directions to search for it. When found, the discoverer puts his hands to his mouth and shouts, 'Water ahead! water ahead!' The nearest of the other little bands take up the cry, and pass it onward till the woods and hills also help it forward. At last the party who dispatched the water searchers catch the sound, and return it. All who are able now set out, led by the joyful sound, to the place of water. All are not able to walk; so far gone are some of the travellers from want of water, they die. Others have the tongue cleaving to the roof of their mouth, their eyes tinged with blood; some go mad. Now comes a sight! The strong help the weak on their way, others are carried by their friends, and the whole party now advances through the woods and among the hills, led by the cry of 'Water

ahead!' When they reach it, and drink deep, all their sorrows are at an end, and their diseased limbs become whole.

"Your souls are in the state of these travellers. They are dying for want of water. Yet, why will you die? There is a fountain opened for you, and to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. Some who have gone ahead have found this water. I HAVE for one, and ever since it has been my custom to shout, 'Water ahead!' I heard this cry come across these fields but the other day, and I desired to prolong the sound, and now am doing so. Do ye hear the cry? I see some of you with blood-tinted eyes. (Here the Crusher put his finger on his bad eye, and growled, 'That's one for me,' and became still.) Some of you are nearly mad. I behold you running in the opposite direction, where there are nothing but broken cisterns, that can hold no water. Turn ye, turn ye; why will ye die, my brothers, my sisters?—fearful sight! men, women, and children, dying of thirst within the sound of running water, nay, living water. But oh how terrible must your case be when all heaven is moved concerning you! nay, the great God breaks the silence of these skies, and utters the same blessed cry, 'Water ahead!' Listen to his words, 'Ho, every one that thirsteth.'" Here followed as sweet and simple an exposition of this beautiful passage as ever was given to any people; it struck every one. At last, just as he was closing, he turned his countenance towards heaven, and folding his hands, he said, "O my God, thou hast cried unto this people, 'there is living water ahead!' Many of them are dying on the very brink of that fountain. Send forth thy Spirit into the midst of them; let a raging thirst consume them, till the cry of water rise from every heart, and, like the hunted deer, let each seek the river of the water of life, under the guidance of the Spirit, and there let them bathe till each of them come forth a new-born child of God. And now, friends, look me in the face; I'm a man old and stricken in years, you may never see my face again in the flesh; come, shake hands with me over the fountain's brim, take me for a brother and a father ere we part. But remember, if nothing will persuade you to drink, I am free of your blood. You know this night, from God's own lips, there is water ahead for each of you, free of expense too. All may approach just as they are. If you die, thy blood be on thine own head; on these hands it is not. When called to depart to that place where 'the glorious Lord will be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby;' I say, when called to pass thither, may the last words of my lips be, just as my weary soul disappears in the light of glory, 'Water ahead! water ahead!' Let us sing."

"I thirst, thou wounded Lamb of God,
To wash me in thy cleansing blood;
To dwell within thy wounds; then pain
Is sweet, and life or death is gain."

And they did sing, too; even the Crusher stammered through the tune. After the benediction several shook his hands, and blessed old Father Firm that night. Just as the last person disappeared from the door, I went to close it, and could hear distinctly across the fields the cry of "Water ahead!" The old man had lit a flame in the neighbourhood. God bless him.

After all had become quiet, and we were left alone, Thomas turned round to Mount, and with a smile said, "Sir, you'll excuse me when I say hedgehogs are

not to be caught with silk gloves, neither can nettles be crushed with the naked hand."

"May I ask, sir, what you mean by thorns and nettles?" replied Mount.

"I mean," said Thomas, "those men, women, and children we have been addressing to-night; have you not read, 'The best of them is as a brier: the most upright is sharper than a thorn hedge: the day of thy watchmen and thy visitation cometh; now shall be their perplexity'?"

With upturned eyes, Mount replied, "My success has been my ruin; the numbers increase every meeting, and sometimes we have such glorious meetings, in which many that 'came to scoff remained to pray.'"

"Where," retorted Thomas, "were the praying ones to-night? I saw not one serious soul in the whole meeting. Do the scoffers come at one time, and they that are serious at another?"

"Pardon me, sir," responded Mount, "I think you are rather severe towards the poor sinner, and a little sarcastic towards myself."

"No, Mr. Mount," said Thomas, "I'm a much older man than you, and have been a little longer in harness than you, and, believe me, sir, other motives weighed with me. I did not take this long journey in the cold either to be severe towards the sinner, or sarcastic to the saint. I came to cheer you, sir, and to mingle sympathies with you. And above all, sir, every movement in the kingdom of Christ, however young, however small, possesses a heart interest for me. The bricks and dust of the humblest chapel and school in Christendom are dear to me; they belong to my Lord and Master, whose I am, and whom I serve."

Mount said, in a tremulous voice, "I feel truly sorry I have misunderstood you, and accept of my gratitude for your sympathy; also allow me to say, any suggestion your superior judgment may make, or your great experience point out, shall have my most serious attention."

"As to my judgment," said Thomas, "it's not a whit better than that of most men; my experience in the vineyard is only a little longer than your own, and perhaps a little more varied than that of many; but before leaving you, allow me to advise you, with the sincerest kindness I do so, pull off the silken mit, and put on the iron glove; grip impudence hard whenever and wherever you see it. In God's name, and for God's honour, secure ORDER! The gentle strains of the Gospel will never be heard in the roar of the blast. Before Elijah's ear caught the still small voice, the wind, the fire, and the earthquake had to be allayed; even so must it be here. God works no miracles nowadays; your affections, your intellect, your firmness, in such meetings must be used. They, as well as gentleness, are as much instruments in the work as are your prayers, hymns, and sermons. In the work of the Lord we must be men—men of God. The Master enumerateth among his instruments, and as used by his own hand, the hammer, the rod, the furnace. The Lord Jesus used the whip with dreadful effect; yet God is love. The disciple is not above his Lord. Look up, sir, to the Master, and in him you'll get a copy to follow, a friend to advise, and a God to help. One word more, and I'm done. Form your little ones into a school; that's their church. Do not allow them to mingle with the men and women; they'll taint them. Take them by themselves; feed the lambs beside the still waters. A man whose ruling passion is love to the Lord Jesus, that can mingle love with firmness, and yet trust all to his power, from the conviction that of himself he is nothing, and can do nothing, yet worketh as if all depended upon his efforts, he it is who

will stand in the gate unashamed, his arms full of sheaves at the close of the day. And now, sir, despise not the words of an old man. Love to Jesus, and love to souls, are the two cords by which you can bind your sacrifice to the horns of the altar. Good night, and may the Master of Assemblies be ever with you." Seizing my arm, I led the way into the lane.

After getting clear of the school-room, and feeling himself once more in the open country, his spirits again commenced communing with God and its own thoughts. But his thoughts seemed now of a more joyous cast, partook more of praise; I am almost certain he could have burst into singing. The writer said to him, "Father, you have had a message from God to these people to-night." "My soul doth magnify the Lord," replied the old man; "I have seen the work commenced, I will not see it close; but of a truth God is in it. But, sir, Mount's trumpet does not give a certain sound; I feel in my soul he is not what he seems to be."

"You astonish me," the writer replied.

"I do not feel so," responded he; "I know the ring of the sound metal; but there is not much that is sound in him. Yet my spirit rejoices; yes, although every worker in God's cause were to turn traitor, nevertheless his glory would remain untarnished, and Christ should see of the travail of his soul, and be satisfied. Yes, when Mount hath fully developed himself, I shall be in my grave; but the work in Middle Lane shall proceed. When the little man shall have gone back whence he came, souls bright in the blood of Jesus shall be gathered in this desolate place. I shall say no more; but mark old Thomas's words." Having reached his own door, the old saint gave the writer his blessing, and we parted.

DISTRIBUTION OF PRIZES.

THE Annual Meeting for the distribution of prizes for good conduct to scholars who have left school and entered situations, was held in the large room, Exeter Hall, on Wednesday evening, March 18th. The children met for tea at six o'clock. The chair was taken at seven o'clock by the Right Hon. the EARL OF SHAFTESBURY, K.G.

Prayer was offered by the Rev. SAMUEL MARTIN, after which the hymn was sung beginning—

"Let us, with a gladsome mind,
Praise the Lord, for he is kind."

The CHAIRMAN called on Mr. GENT, the Secretary, to make a statement of the conditions on which prizes were awarded, and of the number of candidates and recipients in this and previous years.

Mr. GENT said: It may be interesting to the friends of Ragged School children to know that the conditions on which the prizes have been awarded have been from time to time considered and altered as experience was gained, and with a view to elicit the child's best efforts, believing that in the good service rendered to the employers the child's welfare is secured. By these prizes it is hoped to discourage the frequent change of situations from trivial causes, as well as to encourage long continuance in the same places. One

broad and plain condition, and which applies to every candidate, boy or girl, is the holding of one situation for a period of not less than twelve months, with good character. If a change is wished it must not take place till after the year has expired, and the next place must be entered within a fortnight, and retained till Christmas.

Of the 730 candidates for prizes for 1862,

475 have held their places from 1 to 2 years.
151 „ „ „ 2 3 „
57 „ „ „ 3 4 „
32 „ „ „ 4 5 „
16 „ „ „ 5 and upwards.

One of the 16 has held the situation for more than seven years, and this is the last year that candidate will be present at the distribution of these prizes, as on the next occasion the maximum age will be exceeded. Another condition refers to age. The candidates must not be younger than 12 years at the time of claiming the prize, nor older than 17 years. To be able to gain a prize at 12, the child must go to his place at 11 years of age. Below that tender age the child's most suitable place is the school-room rather than the workshop. To extend the prizes to those over 17 years of age would be to treat young men and women too much on a footing with children. Of the 730 candidates that have come forward for prizes for last year,

125 are 12 years old.
169 „ 13 „
172 „ 14 „
158 „ 15 „
106 „ 16 „

The average age of the children now present is below 14 years. The prizes awarded are of two kinds. Those candidates who have taken prizes in previous years now take a beautiful card, printed in colours, stating the particulars of the holder, and bearing the signature of the Right Hon. the Earl of Shaftesbury, as President of the Ragged School Union, also of Mr. W. Locke, and Mr. J. G. Gent, the Secretary of the Union. Those who now come up for the first time take a similar card, and also 7*s.* 6*d.* in money, of which sum 5*s.* is paid by the Ragged School Union, and 2*s.* 6*d.* by the school to which the scholar belongs. Of the number taking prizes this evening, 100 have taken prizes on former occasions, and 494 now take prizes for the first time. Through the kindness of Miss Bodkin each child will this evening be presented with an illustrated card, in addition to the prize card. These prizes have now been given for ten years. In 1854 the number rewarded was 144, but in six years the number increased to 568. Of the 730 candidates that came forward last year for prizes, 604 have proved their claims, and prizes have been awarded to them. Last year and the year before the number was considerably greater. The decrease has, to a large extent, been caused by the rule that requires attendance at the Sunday School having been applied more generally, and with greater accuracy, by the officers of the various schools. The decrease in the number of prize-holders does not arise from a corresponding decrease of the number of children constantly going from the schools into situations, for it is believed that the number getting

employment is largely on the increase. Unfortunately, too many of the children when they begin to work for their living, begin to leave off attending their Sunday Schools, and thereby lose the blessed influences of their Sabbath teachers. Formerly attendance at the Sunday School was not made one of the conditions for obtaining a prize, and therefore many prizes were taken then that cannot be taken now. This Sunday attendance is not required of those in domestic service, because it is quite out of their power to attend, but when that attendance can be given, and the child does not choose to attend, that non-attendance disqualifies for a prize. Full publicity is given to the conditions by having them printed on large sheets, and affixed to the walls of Ragged Schools in all parts of London.

Lord Shaftesbury then called on JOHN MACGREGOR, Esq., to address the children. He said that if Ragged School children could be made happy and good by being spoken to they ought to be very happy by this time, and very good. How often had they been spoken to! How often, and for how many years, they had heard the words of the President, full of wisdom and full of kindness! How often had they read the words written for them every month in the Magazine by the excellent editor, Mr. Gent, who had just made his last speech to them! How often had they had addresses from the most eloquent people in the schools! How often had they been spoken to by those men who could not be too often praised—the paid teachers of the school! And when he came to the voluntary teachers, and the clergy and ministers who had spoken to them, and to the sermons and tracts they had heard and read, how happy and how good ought they to be, if speaking to them would make them so! And then when they left the schools the speaking did not stop. Perhaps they had received letters from their teachers—he was sure many of them had. Ay, and there were other voices all the time. There was the voice of God, and perhaps when they left the school it had spoken to them in a different way from what it had done before. They might have been on beds of sickness, or perhaps they had seen a person die. Or it might be that God spoke to them in pleasant days. There was some girl, perhaps, in her kitchen on a quiet afternoon, with the sun shining as it was going to set, and nobody near her—no noise but the hissing of a kettle, and the purring of a cat, and the ticking of a clock, but she had a conscience speaking all the while and telling her of her Ragged School teachings and examples. There had been enough of speaking to them; what answer had they given? They were comfortable and living to-night; they had once been wandering on the hills like poor sheep, but now, perhaps, they were in green pastures. Could they say, "The Lord is my shepherd"? Once they were like the man amongst the tombs: they were now sitting and clothed; but were they sitting at the feet of Jesus? It was a great thing to ask themselves the question, "Am I saved?" Now, what had put that subject before them to-night? It was the Ragged School. He hoped that whatever else they forgot they would not forget the day they entered the Ragged School. If there were any fear of them forgetting, they were going to receive a card that evening which would ever remind them of it. It would call to the minds of some of them that black, cold, and perhaps wet evening, when they first found their way to the school, shivering in their bodies, hopeless for this world, and hopeless and dark respecting the world to come. He did not

think they would forget how hard their lessons seemed: but they would also have pleasant things to remember. The card they were to receive would remind them of very pleasant faces that looked upon them from their teachers' seats. They would remember the very delightful treats they had, and their pleasant excursions into the hay-fields, and their other entertainments. They would think, too, of the penny bank—how very little they used to put in, and how much they used to get out. He recollected that he once saw a crowd standing around a little girl on a cold winter's night, and he saw that she was in pain. She was crying, and he observed that she had broken her leg. She would not allow herself to be removed, and rather than suffer the pain of being saved she would remain there in the cold, and perhaps be frozen to death. He, however, carried her to a cab; but she fought like a little fury, knocking off his hat, tearing his neck-cloth, and pulling the coat almost off his back, and all because he was trying to save her and she did not wish to be saved. But when she was in the cab she acted like a sensible girl, and was as thankful and grateful as she had before been foolish. It might be that some of those present had given many a blow to their teachers though they would now gladly say, "Forgive me, dear teacher, for what I did." It was a great thing to see them comfortable and happy. Only let them think of the rags they had left, and of the nice clothing they now had—why they were almost too grand. He saw in Canada some of the boys and girls who had left the schools and obtained employment, and the only fault he could find with them was that the girls' bonnets were a great deal too grand for his notion as an old bachelor; and when he told them so in the most delicate and roundabout way he could, they laughed among themselves, and told him to his face that he didn't know anything about it. However, although he saw some very grand bonnets there to-night, he believed it was possible that there was a satisfactory explanation of it. Whether he knew anything or not about such matters he could tell them that if they themselves had made those bonnets they would find that they were very fashionable, and he would tell them why. There was a lady lately come to England, never, he trusted, to go away—a lady grand and high. Was she a countess? More rank than that. Was she a duchess? She was above that. She had two of her bonnets made by her own hands, and she was the Princess of Wales!—(loud cheers). In order that they might feel the importance of what he wished them to remember, he would tell them an incident from his own experience. Once he went with a Frenchman to see a very great deep pit from which the iron was obtained to make English cannon. It was in the country of Sweden, and was six or seven acres all round, and 500 feet deep. There were no stairs or ladder by which to descend, but simply a small bucket hung by a thin wire rope, one single wire thick. They entered the bucket, and in another minute they were swinging out over this great abyss. He was not such a coward as to say that he was not afraid. They got down safely and went about the mine, but all the time he felt that their life was dependent on a little thread of wire wound up by oxen. A little thing might snap it, and they were gone! That thought took away the pleasure of their journey. Now, those he was addressing were no more safe at that moment than he was when hanging by that little rope over the precipice. It was just as thin a rope on which their life depended; and with the impression of that thought

on his mind he would sum up what he wished them to remember by saying, that they had learnt nothing better in all their learning than that they must reverence the name of God, that they must read the book of God, that they must keep the day of God, and that they must trust in the Son of God.

At the close of Mr. Macgregor's address the prizes were distributed by the Chairman. All the schools walked in a line along the front of the platform, and the prizes were handed by the Chairman.

The hymn commencing,

"The Bible, the Bible, more precious than gold,"

was then sung to the tune of "Home Sweet Home."

The Rev. SAMUEL MARTIN afterwards addressed the scholars. He said he wished that the arrangements of the evening would permit them at once to disperse. He should be sorry for anything to disturb the happy impression which the hymn they had just sung, and the kind and earnest words of their long tried, firm, fast friend, Mr. Macgregor, had produced upon many minds. The two or three words which he should address to them would be connected with a word of one syllable very familiar to most of them. It was the word CLIMB, and he should make each letter represent a division of his short sermon. In the first place he was about to point out certain things that he wanted them to climb after and to climb up to. They must have something for C, and the first thing was *character*. Let them climb after a *good* character—a character for truthfulness, for uprightness, for honesty, for kindness, and above all, for true godliness. Let them next climb after a *livelihood*—get hold of some business, or some trade, or way of working, by which they could earn all the bread they wanted. He strongly advised those to learn a trade who had the opportunity. They might not get so much wages at first as if they were to go at once into some situation, but it would be better for them by-and-by. A man who had not learnt a trade was very often in a very awkward position. Some people said when asked what they could do, "Oh, I can do anything." Now, the man who could do anything was very often a man who could do nothing, or do nothing well. Then they should climb after *independence*. He did not mean independence of their Father in heaven, or of their Saviour, or of the Holy Ghost, or of the Scriptures, or of their ministers, teachers, and friends; but he meant climb after self-helpfulness by learning to use their hands so that they could support themselves, and not be dependent on their parents or their friends. It was really a puzzle to find something for M, but he could get at it in a roundabout way. Some of the things that caused him most grief and most anxiety on account of some of the scholars was, that they could not put up with a little fault-finding and a little scolding in their situations. They might sometimes be scolded when they did not deserve it, but if they remembered the words of God in the glorious epistle of St. Peter, "If when ye do well, and suffer for it, ye take it patiently, this is acceptable with God," and acted in that way, they would display what people who used long words would call *magnanimity*. They were to climb after that, that is, they were to climb after that strength and greatness of mind which would enable them to bear little troubles patiently and quietly, and then, he was quite sure, they would soon learn to bear great troubles well. There were some people who would

be very quiet if they were to feel an elephant's foot upon them crushing their bones, but would be desperately angry if a wasp stung their cheek. The other thing after which they were to climb was *benevolence*. He would now with the same letters point out *how they were to climb* after those five good qualities. They were to climb *cautiously*. They were next to climb *lawfully*, that is, climb as God told them to climb, and climb after the things which God held up for them to climb after. Next, let them climb *immediately*. Begin now, those who had not begun. Begin by saying, "Lord, help me to climb! Jesus my Saviour, help me to climb!" Begin before they separated that evening. They should also climb *manfully*. If they peeled their hands and took the skin off their shins by climbing they were not to fret about it. No doubt their noble President who was in the chair had his troubles, and no doubt all persons had troubles sometimes. It was impossible to be in any place in this world or outside heaven where they would be free from trouble; and man's happiness did not consist in having no troubles, but in bearing them manfully when they came. Lastly, they were to climb *believingly*, loving God the Father with all their mind, and soul, and strength, and believing in the Lord Jesus Christ. His one word to them all was, CLIMB!

Another hymn, beginning,

"Joyfully, joyfully, onward we move,
Bound to the land of bright spirits above,"

was then sung.

Alderman Sir R. W. CARDEN proposed a vote of thanks to the noble Earl in the chair, and assured the meeting that he considered it a very great privilege to be permitted to do so. He believed they all felt highly grateful to his lordship for the kind interest he had always taken in the promotion of Ragged Schools. It was said that the noble Earl was the parent of Ragged Schools. If so, he (Sir Robert) congratulated him on having so large and amiable a family. (Cheers.) There was no cause so beneficial to society as the steady advocacy of Ragged Schools. He knew from experience the great advantages that society was now deriving from their promulgation. He looked on them with very great interest, and though he had had an opportunity that day of going to a very great feast, he said, "No feast in the world shall prevent me having the satisfaction and the pleasure of seeing the Ragged Schools this evening." (Cheers.)

W. H. BODKIN, Esq., the Assistant-Judge of Middlesex Sessions, seconded the resolution. He said that if time permitted and that were a suitable occasion, he should not want words to express his admiration of this institution. In the position which he had the honour to fill—frequently a very painful one—he had abundant opportunities of seeing what were called the lower classes; but he had also had cheering opportunities of ascertaining that these schools were working admirably, and he saw their beneficial effects in the large diminution of the juvenile portion of the criminals of this metropolis. It had always given him very great pleasure to promote them by any means in his power, and he did not think he could do anything in that direction more effectively on the present occasion than by seconding the vote of thanks to that nobleman who had been their founder and supporter, and who was ever ready to serve them. (Cheers.)

The motion was put to the meeting and carried with the greatest enthusiasm. When the waving of handkerchiefs and hats had somewhat ceased, and silence again secured,

Mr. GENT said he was requested by Lord Shaftesbury to say that in consequence of the loss of voice arising from a cold and from over-exertion at a meeting on the previous day, the noble Chairman was unable to speak, so as to be heard at a distance of more than a few feet from him. His lordship had much to say, and his heart was full to overflowing, and it prompted him to give utterance to it, but unfortunately it was out of his power to do so this evening. No doubt he will on another occasion address a large proportion of those present, if not all of them; and then the expression of their gratitude would be, if it were possible, tenfold more hearty than that just given.

The Doxology was then sung, the benediction pronounced, and the interesting proceedings of the evening brought to a close.

OUR long-tried and most valuable friend, Joseph Payne, Esq., was at Ewell on the occasion of the distribution of Scholars' Prizes, advocating the claims and promoting the welfare of the working men in that locality. A day or two after, he kindly supplied the following lines:—

TUNE.—"*My heart's in the Highlands.*"

My body's at Ewell, my body's away
From those whom I've work'd with for many a day;
But my heart's in the Strand, with the young and the small,
Who take tea and prizes in Exeter Hall.

My body's at Ewell, my body's afar
From him who is honoured with ribband and star;
But my heart's at his side, as, so noble and tall,
He gives out the prizes in Exeter Hall.

My body's at Ewell, my body is there,
To freshen its vigour, and breathe the pure air;
But my heart's where a *Martin* is building his nest,
And *climbing* to dwell in each ragged child's breast.

My body's at Ewell, a beautiful spot,
Which *Highland* and lowland in prospect has got;
But my heart's where *MacGregor*, the pride of his *clan*,
Is giving the young the best *counsel* he can.

My body's at Ewell; I'm sorry to part,
Though but for a season, my body and heart;
But trust, when the *Annual Meeting* comes round,
That my body and heart will *together* be found.

J. P.

Notices of Meetings.

THE PLYMOUTH RAGGED SCHOOLS.

THE Annual Meeting of the Plymouth Ragged Schools was held on 17th March. Eldred R. Brown, Esq., president of the association, took the chair. The proceedings were commenced by the children of the schools singing the Old Hundredth psalm. The Rev. W. Burgess offered up prayer.

J. N. Bennett, Esq., read the following Report:

The schools in Catte Street and Octagon Street have—

	Registered last year.	Admitted.	Left.	Total.	Avge.	Per Cent.
Catte Street, boys	216	81	82	215	141	65
Do., girls	155	95	90	160	72	45
Do., infants	204	104	106	202	—	—
Octagon Street, boys	222	106	84	244	171	70

Of the above there are—

	Reading Scriptures.	Easy Reading.	Writing in Books.	Arithmetic.	Writing on Slates.
Catte Street, boys	110	105	80	80	135
Do., girls	40	120	40	40	120
Octagon Street	98	146	60	114	184

The following are the reasons which have been assigned for leaving the schools—

	Catte Street. Boys.	Ditto Girls.	Octagon Street.	Infants.
Gone to work	32	18	53	
Gone to the Workhouse	3	4	—	4
Left the town	3	20	7	5
Died	1	1	—	—
Gone to other schools	30	28	15	19
Left, no cause assigned	13	—	9	26
Removed to upper schools	—	—	—	54

From the above statement it will be seen that the schools have somewhat increased in numbers, and the Committee are pleased to be able to report that they are in an orderly and efficient condition.

In the industrial department, at Catte Street, 84 boys have been at work. They have been employed as shoe-blacks, and in sawing and chopping wood, punching tins for candle manufacturers, and mat-making, and making and mending shoes and clothes. The amount paid to the children for wages during the year has been £92 4*s.* 1*d.*, and the receipts for their work have been more than sufficient to cover that amount, together with the payments to the teacher, and all other working expenses, so that the working department is not only self-supporting, but remunerative.

The purchase of the site for the erection of schools in Stonehouse Lane has been completed. As soon as it is possible to erect the schools, and it shall have been ascertained to what extent it may be necessary to borrow money for the purpose, the property will be conveyed to trustees for the association.

The Committee have during the past year received a legacy of £200 from the late Mrs. Adams, of Stoke.

Strict investigation continues to be

made before any child is admitted into the school, to discover that the circumstances or condition of the parents warrant its reception, and to ascertain in every case that the applicant would remain altogether untaught if admission were refused. Being thus fully persuaded that the children educated by this society are very nearly, if not all, absolutely dependent on these schools for obtaining any kind of education, they feel that the necessity still exists for their continuance. They, therefore, again commend this institution to the charitable consideration of the public, fully assured that the blessing of God will remain upon it so long as the efforts which are made necessary for its support are conducted with an eye to his honour and glory and the well-being of our indigent fellow-creatures.

The recently-established Shoe-Black Brigade were inspected. They appeared in their red uniforms. The youngsters were allowed to display their abilities by brightening up the boots of the visitors, who expressed themselves fully satisfied with the credit they did to Messrs. Day and Martin.

The meeting was addressed by Revs. C. Wilson and Elliott; also by W. Luscombe, Edward James, and Thomas Nicholson, Esqs.

REOPENING OF THE GOLDEN LANE RAGGED SCHOOLS IN HATFIELD STREET.

THESE schools have been efficiently carried on in a very needy neighbourhood for upwards of sixteen years; but about twelve months since the Committee were forced to leave the building, in Honduras Street, they so long occupied, as it was about to be taken down. Owing to the difficulty of obtaining other premises, the progress of the schools, with their numerous auxiliaries and excellent free library, was greatly interrupted. The Committee have at length secured a most commodious and suitable building in Hatfield Street, a narrow thoroughfare, extending from the lower end of Goswell Street into Golden Lane. This building has just been fitted up, and the Day and Sunday Schools are now conducted in it.

On Wednesday evening, February 25th, about 100 of the friends and supporters of the school assembled in the large upper room for consultation and prayer.

After partaking of refreshments, Mr. Cuthbertson (the Treasurer) was called to the chair, and a very appropriate and impressive prayer was offered by the Rev. Joseph Boyle, of Barbican.

The Chairman then, in a few opening remarks, adverted to the measure of success with which it had pleased God to accompany the efforts of the Committee and teachers, and especially to the affecting sight which the school presented the last Sabbath evening they met in the old building, some of the young people to whom the school had proved a blessing for both worlds, being affected to tears as they left the place for the last time.

The meeting was addressed by W. A. Anderson, Mr. Gent, Secretary of the Ragged School Union, Mr. Sexton, and Mr. Stabb.

It was stated in the course of the evening that provision would be made in the various departments of the building for the education of from 500 to 600 children, and, in addition to the free library for working men, the formation of a workmen's club was contemplated, an institution which is most desirable for the social elevation of the male adults of this degraded district.

The fitting up of the premises, together with a balance due to the Treasurer on the current year, will amount to about £300. Towards this sum Mr. Samuel Morley, with his usual liberality, has promised £50, and Mr. John Dale, of Chiswell Street, has given £10 10s., Mr. S. Saddington, £10; and there were other sums handed in, collected by Miss Fanny Croad, Miss Lorkin, and Mr. Croad, amounting in all to about £40 more.

Prize Medal, International Exhibition, 1862, Class xxix.

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The eyes of the Lord are in ev er y place, be hold ing the e vil and the good.

There is not a word in my tongue but lo, O Lord, thou know est it al to ge ther.

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Again the next day after John stood, and two of his disciples;

And looking upon Jesus as he walked, he saith, Behold the Lamb of God!

And the two disciples heard him speak, and they followed Jesus.

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ.

And he brought him to Jesus.

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

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LESSON XXVI.

THE SABBATH.

Ye shall keep my sabbaths, and reverence my sanctuary: I am the Lord.

Six days shalt thou labour, and do all thy work:

The seventh day is the sabbath of the Lord thy God; in it thou shalt not do any work.

Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the sabbath from polluting it.

If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day;

And call the sabbath a delight, the Holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words,

Then shalt thou delight thyself in the Lord

It is lawful to do good on the Sabbath.

And behold, there was a man which had his hand withered. And they asked Him, saying, Is it lawful to heal on the sabbath days?

And he said unto them, What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out?

How much then is a man better than a sheep?

Wherefore it is lawful to do well on the sabbath days.

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INTRODUCTORY MEETING, MONDAY EVENING, SEPTEMBER 1ST.

History and Influence of Sunday Schools in England. By Mr. W. H. Watson.
History and Influence of Sunday Schools in Ireland. By Rev. Dr. Urwick.
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TUESDAY, SEPTEMBER 2ND.

The Great Object of Sunday School Teaching. By Mr. C. Reed.
Sunday School Classification. By Mr. R. N. Collins.
Public Meeting at Mansion House: Speeches of Mr. Alderman Abbiss—Rev. J. H. Vincent, of Illinois—Mr. W. C. Chapin, of Massachusetts—Rev. J. P. Cook, B.A., of Calais—Professor Nagel, of Neuchâtel—Rev. W. Cuthbertson, of Australia—Rev. W. Rycroft, of the Bahama Islands.
Report of the Sunday Schools in Canton de Vaud.

WEDNESDAY, SEPTEMBER 3RD.

The Qualifications of an Efficient Sunday School Teacher. By Rev. J. Inglis.
The Training of Sunday School Teachers for their Work. By Mr. J. G. Fitch, M.A.
Model Lessons. By Mr. W. H. Groser, Miss Langley, and Mr. Drew.

THURSDAY, SEPTEMBER 4TH.

Sunday School Extension in the Upper Classes of Society. By Rev. G. Allen, A.K.C.
Sunday School Extension in the Lower Classes of Society. By Mr. F. Cuthbertson.
Temperance Convention Address.
The Internal Arrangements and Collateral Agencies of the Sunday School. By Mr. J. A. Cooper.
Public Meeting, Exeter Hall.

FRIDAY, SEPTEMBER 5TH.

Closing Meeting, a Soirée in the Jubilee Memorial Building: Speeches of Mr. Groser, Mr. D. Pratt, Mr. Caldwell, Mr. Charles Reed, Mr. A. Benham, Rev. J. P. Cook, Professor Nagel, Rev. M. Malan, Rev. J. H. Vincent, Mr. Hartley, Rev. W. Harris, Mr. Rogers, of Manchester, and Mr. Featherstone.

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Invitation
Invitation
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Life Everlasting
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Come away
Cooling Fountain
Creation
Crystal Spring
Daniel
Evening Sky
Evening Song
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Firmament
Flowing Rill
Follow me
Gaudy Flower
Good Night
Home
Honesty
Hymn of Eve
Interrogation
Kine
Lark
Life's Spring Time
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Mighty Ocean
Morn amid the Mountains
Morning Call
My Father's at the Helm
My Mother
North Wind
Now the Sun his Journey ending
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CONTENTS.

Papers, Original and Selected—	*Page*	*Notices of Meetings—*	*Page*
Working Men's Clubs	97	The London Shoe-blacks	109
Prayer and Effort; or, a Place in God's World for Every Man	105	The Proceedings of the Ragged School Conference	112

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OF THE

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ON MONDAY EVENING, MAY 11TH, 1863.

THE RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

Will take the chair at Six o'clock precisely.

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TO OFFICERS AND TEACHERS OF RAGGED SCHOOLS.

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A FEW evenings ago a respectably dressed young female presented herself at the Central Home and asked to be admitted. In answer to inquiries she said, "I am the daughter of a deceased tradesman of H——. My mother is also dead, and I have neither brother nor sister living. I have lost my character, and for some time past been leading a bad life, into which I fell through listening to a false promise. Of late I have been wandering about, and have now just arrived from Liverpool. My boxes are at the station." Seeing her so deeply affected, the question was asked, how she heard of the Institution? to which she replied that she met a gentleman in Regent Street, who advised her to reform, and told her where to apply, and that "self-inspection" had induced her to quit a life of infamy. She was admitted immediately. Already this year about seventy have been admitted to the benefits of this way of escape. The Committee earnestly solicit adequate support in furtherance of this mission of mercy.

Subscriptions and donations in aid of this Institution will be thankfully received by

Messrs. BOSANQUET & Co., Bankers, 73, Lombard Street, E.C.
Mr. F. NICHOLLS, 14, Old Jewry Chambers, E.C.
Mr. E. W. THOMAS, Secretary, 200, Euston Road, Euston Square, N.W.

Remittances always acknowledged by return of post.

THE RAG-COLLECTING BRIGADE

OF THE

LONDON RAGGED SCHOOLS.

THE FIRST

ANNUAL MEETING

WILL BE HELD (D.V.) AT

RADLEY'S HOTEL, BRIDGE STREET, BLACKFRIARS,

On FRIDAY EVENING, 22nd MAY, 1863.

THE CHAIR WILL BE TAKEN BY THE RIGHT HON. THE

EARL OF SHAFTESBURY, K.G., &c.,

At Half-past Six o'clock precisely.

The Boys of the Brigade, with Trucks, &c., will be in attendance.

Tickets, of which a limited number only will be issued, may be had of Messrs. Williams & Lloyd, 29, Moorgate Street, E.C., or at the Offices of the Ragged School Union, 1, Exeter Hall, Strand.

RAGGED CHURCH AND CHAPEL UNION,

4, TRAFALGAR SQUARE, CHARING CROSS, W.C.

THE ANNUAL MEETING

Of this Union will be held at

EXETER HALL,

ON THURSDAY EVENING, MAY 21ST.

R. BAXTER, ESQ., WILL PRESIDE.

Chair to be taken at Half-past Six o'clock.

The following Gentlemen will take part in the Meeting:—

Rev. Dr. HUGH ALLEN.
Rev. WILLIAM McCALL, M.A.
Rev. J. B. OWEN, M.A.
Rev. B. CASSIN, M.A.
Rev. ERNEST COULSON JAY.
Rev. J. H. WILSON, Secretary to the Home Missionary Society.
W. J. MAXWELL, Esq.

Tickets may be had at the Offices of the Society.

J. A. MERRINGTON, *Hon. Secretary.*
W. A. BLAKE, *Secretary.*

THE ARMY SCRIPTURE READERS'
AND
SOLDIERS' FRIEND SOCIETY,

4, TRAFALGAR SQUARE, CHARING CROSS, W.C.

THE ANNUAL MEETING

Of the above Society will be held at

WILLIS'S ROOMS, KING STREET, ST. JAMES'S,

On Thursday Evening, May 14th,

Chair to be taken, at Half-past Six o'clock, by the

RIGHT HON. THE EARL OF SHAFTESBURY, K.G.

The following Gentlemen will take part in the Meeting:—

The Rev. LORD WRIOTHESLEY RUSSELL.
The Rev. H. HULLATT, Chaplain to the Forces.
The Rev. J. McCONNEL HUSSEY.
The Rev. Dr. CUMMING.
The Rev. NEWMAN HALL.
Lieut.-Gen. BUCKLEY, M.P.
Colonel ROWLANDSON.

Tickets may be had at the Offices of the Society.

ROBT. PITCAIRN, Colonel,
WILLIAM A. BLAKE,
} *Secretaries.*

BAND OF HOPE UNION.

THE

EIGHTH ANNUAL MEETING

WILL BE HELD IN

EXETER HALL, STRAND,

On MONDAY EVENING, MAY 18th,

SAMUEL MORLEY, ESQ.,

IN THE CHAIR.

Speakers: Revs. R. MAGUIRE, M.A.; JABEZ BURNS, D.D.; CHARLES GARRATT, of Preston; BENJAMIN SCOTT, Esq., City Chamberlain; and JOSEPH PAYNE, Esq., Deputy Assistant Judge.

500 Children will sing. Commence at Six o'clock.

Tickets, 6d. & 1s. each, may be had at 337, Strand.

NIGHTINGALE STREET RAGGED SCHOOLS.

PATRONESS.

LADY PORTMAN.

PRESIDENT AND TREASURER.

T. D. ARCHIBALD, ESQ.

THE Committee having bought three houses, built schools, and reduced the required amount to £150, Two Friends have promised £20 each, and two others £5 each, on condition that the remaining £100 be paid to the Honorary Secretary on or before the 30th May next. The Christian public are earnestly entreated to come forward to the help of these Schools, which, in a neighbourhood formerly so bad, are acknowledged, under God's blessing, to have been the means of effecting so much good.

HUGH P. FULLER, *Hon. Sec.*

32, Park Road, St. John's Wood, N.W.

INDUSTRIAL HOME,

TRE-WINT, HACKNEY,

FOR THE RECEPTION OF GIRLS, FIFTEEN YEARS OF AGE AND UPWARDS, WHO FROM THEIR OWN FAULT OR RELATIVE CIRCUMSTANCES ARE PLACED IN DIFFICULTY OR DANGER.

THE Committee earnestly solicit the co-operation and support of those who take an interest in training the disobedient and undisciplined to become, by God's blessing, useful members of society.

A Matron will be required at Midsummer, from 30 to 40 years of age. For particulars address Mrs. R——, to the care of Mr. Horncastle, Stationer, Stoke Newington.

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"The book is full of interesting facts; and here and there we light upon some vivid pictures."—*London Review.*

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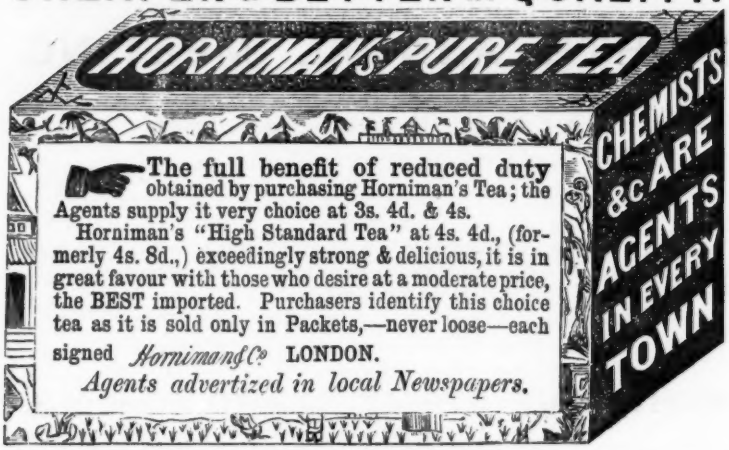

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It prevents Hair from falling off or turning grey, strengthens weak HAIR, cleanses it from Scurf and Dandriff, and makes it BEAUTIFULLY SOFT, PLIABLE, and GLOSSY. In the growth of

THE BEARD, WHISKERS, AND MUSTACHIOS

It is unfailing in its stimulative operation. For CHILDREN t is especially recommended as forming the basis of A BEAUTIFUL HEAD OF HAIR, while its introduction into the Nursery of ROYALTY and the numerous Testimonials constantly received of its efficacy, afford the best and surest proofs of its merits.

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The following singular and authentic case of Restoration of the Human Hair is worthy of observation, more particularly as it relates to an article of high and universal repute during the last half century. Mr. A. Hermann, of Queen Street, Soho, had been quite bald for some time past, and had tried various preparations for the recovery of his hair, but without any beneficial result. He was then induced to try the effects of "Rowlands' Macassar Oil," and after daily applying it for about two months, he, much to his gratification, had his hair quite restored, and now possesses a beautiful head of hair. This fact speaks too strongly for itself to require comment.—*Bell's Weekly Messenger.*

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"LIFE'S BYE-WAYS, AND WHAT I FOUND IN THEM."

Being Narratives from Real Life,

BY A. FERGUSSON,

One of the Tutors of the Rev. C. H. SPURGEON'S College, Metropolitan Tabernacle, London.

A few words of introduction volunteered by the Rev. C. H. SPURGEON:—

"These 'out-of-the-way tales' have appeared from time to time in the pages of the *Ragged School Union Magazine*, and have attracted great attention. Many enquiries have been made for the author, and for the tales in a separate volume. It would have been a strange thing if it had not been so, for these true stories of real labour for God, and actual warfare with sin, glow with a life and fire unknown to the creations of fiction. For my part, I shall be very happy to preface the volume, and to promote its circulation by every means in my power. Mr. FERGUSSON will, in my judgment, become one of the foremost men among the entertaining Christian writers of the age. I bespeak sympathy for his maiden venture; his after productions will need no other notice than their merit will command."

(Signed) C. H. Spurgeon

The author has resolved to publish the volume by means of a Subscription List. You will, therefore, materially assist him in this object by filling up the annexed form, and forwarding it to him at your earliest convenience.

Passmore & Alabaster, Publishers, 23, Paternoster Row, and 34, Wilson Street, Finsbury.

_____ 1863.

I agree to take _____ *Copies of* "LIFE'S BYE-WAYS" *as soon as published, and when ready to be sent to me, at* _____

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on receipt of which I agree to pay £ „ „

_____ *Signature.*

To MR. A. FERGUSSON,
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Metropolitan Tabernacle, Newington.

Papers, Original and Selected.

WORKING MEN'S CLUBS.

"Faith which worketh by love."

THE Ragged School movement has from the first been an *aggressive* one; very terrible were those adversaries, Vice, Ignorance, Prejudice, Dirt, and Rags, over whom Giant Despair "kept watch and ward"! but strong in a strength not his own, armed with the sword of the Spirit and the shield of faith, his feet shod with the preparation of the Gospel of peace, the Ragged School teacher went forth "conquering and to conquer."

The movement has also been a *progressive* one, as all efforts which seek to attain great ends must be. To aim at the topmost round of the ladder without previously ascending step by step would be considered the height of folly. Yet how many good schemes fail for the want of patient waiting for the growth of the seed, which must produce "first the blade, then the ear, then the full corn in the ear." Thus we have seen the Ragged Schools opening here and there in the midst of the "guilt gardens" like a little oasis in the desert, then gradually were added the Clothing Clubs, the Penny Banks, and last but not least in benefit, the Bands of Hope, practically teaching these young ones the value of economy and the misery of intemperance; while as the entrance of the words of life alone gives "understanding to the simple," to them new lessons of right and wrong were drawn from the unerring pages of the Bible.

But it was soon found that the *home influence* brought to bear upon the scholar too often neutralized the few hours' school teaching, and "Parents' Meetings" were invented and organized for the purpose of interesting them also in the good work of training their children. "Mothers' Meetings" have been decidedly successful; wonderful transformations have been wrought, and the dirty brawling woman has, by the Divine blessing, been changed into the neat, quiet Christian mother, who "takes a pride" in keeping her

children clean, and does her best to second the teachers in their training. But "Fathers' Meetings" have generally entirely failed to reach the men, who, always civil and respectful when spoken to on the subject, yet determinedly hold aloof from every effort to induce them to attend.

"Look at that group of men with their shrewd, intelligent faces, what a pity they have no other place to go to but that low public-house!" "Oh! a set of lazy, good-for-nothing fellows, for whom everything has been tried, but in vain, to get them to give up their vicious propensities!" "But perhaps the right means have not been tried?" "What other means could have been tried? Haven't they been told hundreds of times of the sin of leaving their families to starve, and the danger they run of ruining themselves, both body and soul, by frequenting the public-house? while it has been proved over and over again that it is a delusion to suppose beer gives any strength, but that there is more real food in a penny loaf than in a gallon of ale. Then they have had heaps of tracts, which I believe they often only use to light their pipes with; and missionaries and visitors have pointed out the evils of Sabbath-breaking and swearing, and have invited, nay, urged them to attend the Fathers' Meeting held every week in the school-room, when not a dozen men, and they chiefly elderly, are present: but all is useless, and I believe them to be hopelessly incorrigible." "Stay! before you pronounce so harsh an opinion, will you accompany me to a Club and Reading Room which has been open above two years for the use of the poor men living in the district? and you shall then say whether there is not a way by which these men can be led to sober and industrious habits."

The building,* a two-storied one, situate in Duck Lane, opposite Old Pye Street, has something the look of a workshop, lighted as it is by several windows, high up, out of the reach of the curious, and no money having been wasted in useless external embellishments.† At a ring of the bell the door opens, and admission is at once obtained into the Club Room, which is about 35 feet long. "What a cheerful room! how genial the warmth of the glowing fires and

* A model of the Working Men's Club and Reading Room, Duck Lane, Westminster, made by one of the members, may be seen at No. 1, Exeter Hall. To the credit of Duck Lane be it recorded, that not a window has been broken or any damage done to the outside of the building, while inside everything is in as good condition as when first opened, December, 1860, and not a book, newspaper, or even pen, has been taken away.

† The building consists of two floors, which, with fittings complete, cost £460.

the bright gas! what a crowd of working men (over 100) in their well-worn working clothes too! what a Babel of voices, and bursts of hearty laughter!" "Let us contemplate the scene for a moment, our presence will cause no constraint, as *we* are the visitors, *they* are at home; and there is no fear of hearing indecent, profane, or angry language; it is forbidden by one of the rules, which are strictly enforced, as the men value the comfort of their Club too much to allow it to be disturbed: and this nightly check upon an evil habit has had a most beneficial effect in their families. Some are reading the papers, or a book, others who cannot read, are listening, others are talking in groups, numbers are playing at draughts and chess, while others look on, waiting their turn for the boards; cups of steaming coffee stand before many of them, supplied to members for a halfpenny a cup (cost price) with milk and sugar." "But what a number are smoking!" "Look again, the pipe is in their mouths, but in many cases they are too much absorbed to notice that it is gone out! We will go up-stairs, it is 'class,' or, as the men term it, 'school' night; about thirty men are practising reading, writing, or ciphering, under the care of a gentleman who kindly devotes two hours on Friday nights to this good work, and who expresses himself much pleased with the attention and improvement of his scholars. This room is used on other nights for the Bible or Singing Classes, and for the men's meetings of the Barrow Club and Loan and Sick Societies. Passing on, separated by folding doors, is a smaller room, used as the quiet reading and chess-room, where *no talking* is allowed, and which consequently is very little patronized. On Tuesday evenings the partition is folded back, forming one long room for the Lectures and Temperance Meetings." The following are the weekly arrangements:—

Sunday.—Religious Service from 7 to 8 o'clock.
Monday.—Barrow Club, 6.30 to 8. Reading and Writing Classes, 8.30 to 10.
Tuesday.—Penny Bank, 6.30 to 7.30. Lectures, 8 to 10.
Wednesday.—Working Men's Club Loan Society Meeting, 8 to 10.
Thursday.—Penny Bank, 6.30 to 7.30. Bible Class, 8 to 9.
Friday.—Reading, Writing, and Ciphering Classes, 8 to 10.
Saturday.—Singing Class, 7 to 8. Penny Bank, 8.30 to 9.30.

The success which has attended this Working Men's Club and Reading Room has far exceeded the most sanguine expectations, for much as Clubs are talked about now, two years ago such an attempt and in such a locality was regarded as impracticable. The movement has been very progressive.

In December, 1860, one room was opened as a social place of meeting for the men of the neighbourhood, forty enrolling their names on the first night, the subscription being one halfpenny a week; daily and weekly papers and monthly periodicals were supplied, and a library of above one hundred volumes, and the members were allowed free discussion on any subject, so that no annoyance was caused to their brother members. In January, 1861, a Penny Bank was commenced, which has been open ever since three nights a week; about £100 have been paid in, and the greater portion withdrawn from time to time; lectures were also commenced, and are continued till July in each year; thirty-six lectures have been given on a great variety of interesting subjects, many of them illustrated by diagrams and chemical experiments. In July, 1861, a Labour Loan Society was formed, the rules being duly certified by Mr. Tidd Pratt; this enables a member of the Society at the end of three months to borrow a specified sum, which is repaid by weekly instalments. Above £120 have been paid in, by about eighty members, which have been constantly circulating in small loans, the accounts being audited and a dividend declared and added to each member's stock every quarter: during the year and nine months that the Society has been in existence, *there has not been one defaulter.* The members having greatly increased, it was found impossible to carry on the several operations in the one room, accordingly the upper storey was built, and opened on the occasion of the first anniversary meeting, December 17, 1861. In January, 1862, several of the members having become total abstainers, formed a Temperance Society, the meetings being held on alternate Tuesdays. A Sick Fund was also commenced, the payment of one penny per week insuring five shillings a week for a month in case of sickness. Since the formation of the Temperance Society, nearly 400 persons have voluntarily signed the pledge, the greater number residing in the immediate neighbourhood, and as there has been much sickness this autumn and winter, nine members have received the "Sick Pay" from the fund. In October, 1862, a Barrow Club was commenced, specially for the costermongers, who frequently go on for years paying for the *hire* of their barrows and trucks, not being able to pay the price, averaging from fifty shillings to five pounds: during the six months five barrows have been purchased for the members of the Barrow Club.

The whole of these societies, as well as the Club itself, are managed entirely by committees and secretaries, chosen from the

body of the members, who give their services gratuitously, as well as the Librarian, the only person paid being the room-keeper, whose duty it is to keep the premises clean, have the fires and gas lighted, and papers ready by the time of opening at six o'clock, and to make and serve the coffee to the members. The Secretary of the Reading Room receives the members' subscriptions and takes charge of all moneys paid into the Penny Bank, &c., which he hands every week to the Treasurer, and there has not been a single error in his accounts.

The Institution is open on Sundays, for that is the evening of all others when working men are likely to go to the public-house; the newspapers and games are put away, tracts and books of a religious character and Bibles are laid on the tables, and a suitable religious service is held for one hour. At the commencement of 1862 a Bible Class was formed, which has, by the Divine blessing, been of great good, and at the beginning of 1863 a Prayer Meeting was commenced, and is held every Wednesday from 12.30 to 1. Several of the members offer simple but earnest prayer.

Such has been the progress of an effort which aimed at raising these poor, hard-working, neglected men in the social scale, at improving them temporally, morally, and spiritually, and helping them to help themselves, and the result has proved that they can and do appreciate any effort that they can practically carry out, for the premises are again too small; there are above 400 members on the book, and above 120 men have been frequently crowded into the Club Room, which will only accommodate about eighty comfortably, while for several weeks numbers have been refused admission for want of space. Almost every occupation is represented there (as well as nearly every religious denomination). Artisans and mechanics have been attracted thither by the comfort of the room, there being as they say "nothing like it in London." But by far the larger number are costermongers, hawkers, and men whose occupations are described as "casual," who live in the immediate neighbourhood, and in many cases are occupants of *common* lodging houses.

A few suggestions are now offered in reply to many inquiries.

1st. The name—Working Men's Club and Reading Room—has been considered the most suitable, for Workmen's Halls suggest merely a Temperance Society, and Mission Halls, the purely religious element.

2nd. The subscription should be a nominal one, the aim being to

get the men and not the pence; for these Clubs cannot be made self-supporting, or the class sought to be benefited cannot be reached. A halfpenny a week is sufficient to form a membership, and to give a feeling of independence, and is not a tax on the poor man's pocket, for with some, as is well known, the value of a penny loaf is an object, while others are sunk so low that they would prefer spending the penny for a glass of beer or rum; no class distinction should be allowed, but the crossing-sweeper should be on the same equality as the mechanic, and a brotherly feeling of mutual helpfulness should be inculcated. The subscription should be paid weekly, and if a member is absent for two or three weeks he should not be required to pay. Each member of the Duck Lane Club receives a ticket with a letter on it, which is changed each week when he pays his subscription (every member having the same letter), there being thirteen different letters, lasting thirteen weeks. This ticket he must show to the doorkeeper, however often he may come in during the evening, or he must pay for another ticket.

3rd. No member should be admitted under eighteen years of age, but a member may bring his son if above fifteen years of age, for whose good behaviour he is answerable.

4th. Smoking is much objected to by many friends of the working classes, though as it is the "non-smoker" who is the exception in the present day in all classes, it is hard to say why the poor, hard-working man, with his many discomforts and privations, should be prohibited indulging in what to him has become a positive necessity. To forbid smoking, therefore, is to exclude the men; to banish them to a separate smoking-room is to confirm and strengthen a bad habit; but allow them to smoke in the Club Room where they are amused and occupied, and the pipe will go out, which often leads to the discarding it altogether.

5th. The Institution should be managed entirely by a committee of working men, one of whom in rotation should preside as chairman at the Lectures and Temperance Meetings; many excellent common sense speeches are thus often delivered: they should also be encouraged to form Sick and Benefit Societies, usually held at public-houses. While managing all the details they will require a trustworthy friend to act as treasurer, and take care of the money so deposited. Educational, Bible, and Singing Classes, should not be neglected, where space will permit of their being held.

6th. Although not a Temperance Hall, yet beer and all alcoholic drinks should be excluded. When the Duck Lane Club was first

opened, some of the men were for a time desirous of having "only half-a-pint" to their bread and cheese, but the rule prohibited it, and now after two years' experience, 120 men recently voted *unanimously* for keeping "the drink" outside the Club, of whom twenty-five only were total abstainers; their reasons deserve to be recorded: if limited to one or two glasses, the desire would be awakened for more, and they would go and "finish off" at the public-house; while if the supply were unlimited, quarrelling and disorder would inevitably be the result. Coffee and ginger beer (both at cost price) have satisfied the requirements of the members. Gingerette, lemonade, and other more expensive drinks, are not desirable, as the men would be induced to spend their money needlessly. The great aim of these institutions should be to teach them to economize their little means, and thus to benefit their wives and families. For the same reason the two games of skill, draughts and chess, are preferred by the men; dominoes and bagatelle, as well as bowls and skittles, often lead to betting, which, although not permitted in the Club, would be settled outside, perhaps at the nearest beer-shop.

7th. The room should not be appropriated to any other purpose, but should be reserved exclusively for the use of the men, women being only admitted to the lectures; the tables and forms (with backs) should be of deal, which can be kept easily clean, and do not contrast with the men's working clothes.

8th. There should be *entire trust and confidence* reposed in the men, with the full assurance that they will manage everything with strict honesty and integrity.

That such an Institution as the Duck Lane Club is valued by the members is evident from the following remarks made by one of them, a costermonger, at a meeting held in Waterloo Place, June 14, 1862, Lord Brougham presiding, as reported in the *Weekly Record*:—

"———, a working man from the Duck Lane Club, Westminster, was called upon to give his evidence with regard to the benefit he and others of his class had received from its establishment. In a clear, intelligent manner, and with deep feeling, this working man related the change that had taken place since he and others had been led to provident, temperate habits. He showed that as many now had savings in their Treasurer's hands, they looked upon themselves as small capitalists, and felt their little property equally needed the protection of the laws with that of the millionaire. 'Therefore, my Lord,' continued the speaker, 'we have learned to respect the laws, and further, we have learned to look upon the higher classes of society as our friends. Formerly we looked with suspicion upon them, but that is changed since we have seen what has been done for our good.'"

After such effective testimony as this, we will only add, that as numerous applications have been made for the rules and plan of management, which have served as models for several Clubs opened in various parts of the country, we furnish a copy of them, hoping they may be tried wherever needed; that of the Rev. Edmund Clay, at Brighton, commenced February 17th, with 130 members, and that of the Hon. Major and Mrs. Powys-Keck, at Oadby, Leicestershire, on March 9th, with 50 members.

RULES OF THE WESTMINSTER WORKING MEN'S CLUB AND READING ROOM, DUCK LANE, WESTMINSTER, S.W.

1. That a Committee of Working Men be chosen, to consist of not more than twelve members, and not fewer than six, for the management of the affairs of the Club and Reading Room.

2. That the payment of a halfpenny a week shall entitle any working man to be elected a member of the Club, with the approval of the Committee. Each member must show his ticket at the door; any member neglecting to do so will be charged a halfpenny for a new one.

3. Any member neglecting to pay up his subscription, or considered by three members of the Club guilty of improper conduct while in the Club Room, shall cease to be a member, and be capable of re-admission only on application to the Managing Committee.

4. That proper books, periodicals, and papers, be provided for the use of the members. Any member using a book, draughts, or chess, will be held responsible for the same until returned to the Librarian.

5. That Lectures on various subjects shall be given in the Reading Room once a fortnight, as approved by the Committee, and that each member have the privilege of introducing one or two friends by ticket, for whose conduct he shall be responsible; the lectures to be delivered on Tuesday evenings, commencing at 8 o'clock.

6. That a Religious Service be held in the Reading Room every Sunday evening from 7 to 8 o'clock.

7. That a Penny Bank be opened for members of the Club every Tuesday, Thursday, and Saturday nights.

8. That no alcoholic liquors shall be admitted on the premises; but that coffee, &c., &c., shall be provided for members at cost price.

9. That no smoking be allowed during the Lectures or Religious Services.

10. That the Club Room be opened every evening (Sundays included) from 6 to 10.30 o'clock.

11. That every member shall assist in preserving order in the Club Room, and that no person in a state of intoxication be permitted to remain.

12. That any member making use of offensive language, or found gambling or betting, or in any way not complying with the above rules, shall be expelled.*

* During the two years only three members have been expelled, of whom two have returned.

PRAYER AND EFFORT;

OR,

A PLACE IN GOD'S WORLD FOR EVERY MAN.

(*Continued from page* 88.)

After the visit of old Thomas to Middle Lane, the writer took a deeper interest in the efforts made for its evangelization. He did this for the sake of the remarkable people who lived in its neighbourhood, also with an eye to acquiring information on the various modes of bringing the Gospel before the minds of a population so depraved and so ignorant. There was also another reason, and to the writer one of a most pleasing character, and that was to keep old Father Firm fully informed of everything connected with the movement. Ever since that memorable evening on which, in the name of Jesus, he raised among them the cry of "Water ahead!" a savour of his character and a hallowed remembrance of his address were left with them. To that night many trace their first impressions of divine things. The old gentleman, during the succeeding winter, went but little out; however, at a throne of grace he did much for Middle Lane, nay, this very moment his prayers, like clouds of blessing big with mercy, are breaking over the fields, hearts, hearths, and homes of the locality. As a counsellor of the workers in the effort his advice was invaluable. As the narrative proceeds this will also be the opinion of the reader. How true is it that holiness is the greatest known power for most fully developing the faculties of the mind, affections of the heart, and the latent energies of the flesh of man. It searcheth all things, it improveth all things, it turneth all things to account, to the very best account, in the soul of the Christian; it inspires with undying vigour every human principle; keeps floating in the element of life all those things in him which, according to their own nature, are ready to die. At all hours, under any circumstances, and in all places, it keeps man's faculties continually on foot, arrayed in their working clothes, and the shoulder of each ever at the wheel; it elicits the adhesive qualities of every affection, imparting to each an instinctive impulse towards its most proper object. And how is all this achieved and maintained? Simply and mainly by the vigorous play of one passion—love. Love to Jesus, heated and blown into a ruling passion does it all. Reader, do you know its power? walk ye about under its spell? He that looketh through its tears and smiles upon a dying world, neither slumbers nor sleeps, and cometh back at eventide with his arms full of sheaves. Well does the writer remember, on informing old Thomas of a case in which the Gospel had triumphed, how he looked up from his old arm-chair, and fixing his eyes full upon him, panting for breath from asthma, on account of the keenness of the cold, clutching his cane as was his wont when deeply moved, and striking it on the floor, he sighed out, "Boy, say that again, repeat it slowly, that I may step along your report, word by word." I did so. He rose, rapidly crossed the room, and, looking in the direction of Middle Lane, he paused, and with eyes full of fire, he exclaimed, "Heavenly Father, the boy reports one, bless thee for one. But, Father, is it only to be one? Was it not forty we sought? Has the blood only availed for one? But Jesus, my Lord, pardon the haste of thine old servant, jewel thy crown as thou wilt, when

thou wilt, and with as many as thou wilt. Modes, numbers, times, and seasons are in thy hands, but speedily let thy blood avail for more than one, speedily undo the windows of heaven and let the fountains of thy love be stirred, and the influences of the Holy Spirit in drenching showers flood the dwellings of Middle Lane, for thine our name sake. Amen." Turning from the window as if his daughter and I had not been cognizant of all that had passed, patting her on the back and seizing me by the hands, his whole countenance burst into a smile, "Well, children, this day's news has made me feel quite gay—nay, shall I say it?—quite as frisky as a boy when he breaks his money-box on a Christmas day, with full permission to disburse all its contents as he may. Yes, children, such news would make me young twenty times a day." His asthma, his age, and all his aches had for the moment vanished. His whole form seemed transfigured into a holy youthfulness; emphatically he was that day an old boy. On leaving him, the last words he uttered on the door-step were, "My son, remember His blood has availed for more than one in Middle Lane; in your prayers remember that, and in all your efforts there never forget that. Go on and prosper." And looking to the frosty sky as he dropped my hand, he said, "Let the good will of Him that dwelt in the bush be with the Israel of these fields till the yoke of Pharaoh be broken from every neck. Amen and amen." O reader, may that old patriarch's faith, tenderness, holiness, and broad, ever broadening, all-grasping love be yours and his that writes. Let us, in the matters of our own souls, in our efforts for Christ among dying men, take counsel, encouragement, and strength from broad views of the availing power of the blood of Jesus. Reader, forgive this pause in our narrative.

A few months after the scene above described one of another sort greeted the writer's eyes in that same Middle Lane. Towards evening, on approaching it, he was not a little surprised at the almost entire absence of all the "roughs" of the place. He was equally surprised at seeing excited groups of women at almost every door, and nearly at every corner in the lane. On listening, his ear was constantly assailed by the name of the Crusher as the prevailing nominative to the verb fight, in many of the sentences that fell from their lips. The writer felt deeply interested, and joined himself as an inquirer to the least excited and most respectable of the numerous groups round about. It was Sunday evening, and the day, considering the season of the year, had been comparatively warm and exceedingly clear, consequently the Red Lion had been exceedingly busy, and much business had been done on land and water. Money ill spent and God dishonoured as usual, and in addition blood had been that day shed. Drawn, too, by the hand of the Crusher, from the person of a navvy. While I was inquiring, Jim, a mass of mangled bones, was stretched, apparently dying, on his bed in the garret of Bramble Cottage. This was his last great fight but one before his conversion! From the brutality of its character, and the consequences that followed it, it has but few equals in or out of that "ring" which so long has brutalized and dishonoured the noble, peerless, and manly sons of England. But we would even brook that "ring" if, as the condition of its existence every one who, bleeding and aching, runs round it in search of the bubble, reputation, would be found at last, weeping, and wiping its gore and its dirt off his person at the foot of the Cross, as did poor Jim, the redoubtable Crusher of Middle Lane. But, reader, for one who escapes from its tainted soil into the arms of Jesus, hundreds perish in their sins. Hundreds of its mangled murdered sons lie in nameless

graves awaiting the morning of the resurrection, and then, before an assembled universe, will be given forth a true estimate of its honour and its morality. That estimate will be pronounced by One who is every way competent to do so. In the light of that simple command, "Thou shalt not kill," will the estimate be honestly given. So satisfactorily, too, that all appeal to *Bell's Life* or the *Sporting Life* will be unnecessary. The dignity, the admitted qualifications of the Judge in these matters will preclude such a step. Jesus Christ, the righteous, on that memorable morning, will occupy the bench.

Reader, are you ready, are you willing to join the writer in this prayer: "O Lord, for ever keep me from aiding or abetting, by thought, or word, or deed, this allowed form of murder. Great God, wipe this accursed plague-spot from among the characteristics of our people and our land. Forgive and redeem the souls of all who lose or win a coin in its bloody frays; forgive, undeceive, and give back to thine own cause, those unfortunate men who, for filthy lucre and honour falsely so-called yield themselves victims amid the plaudits of Christian England to a practice thy word expressly condemns." Yes, reader, what would you not surrender rather than have a part in the curse of that host of England's ruined boxers as they retire to their own place where the worm dieth not and the fire is not quenched! Let the shade of Palmer preach from this text to our sporting men. Yet, if they believe not Moses and the prophets, neither would they believe him though he spoke to them under the very ribs of death.

After many inquiries, and putting all there ports together, and duly sifting them, this is what the writer gathered. A navvy had come amongst the crowd to spend the day at the Red Lion. He was a man of immense size, upwards of six feet high, wore a short coarse jacket, corded trousers, yellow as saffron, from the kind of soil amongst which he had been working, big, hob-nailed boots, striped shirt, round the neck of which he wore a Turkey-red neckerchief, fastened with a brass ring; a dog-skin vest covered his breast, and a cap, the peak pointing to his ear, covered his round, bullet-like head, over which grew a mass of sleek, sandy hair, brought towards the temples in genuine Jack Shepherd curl, and his chin and upper lip were buried in a huge, undressed, flowing beard. All these clothes, all these bushy locks on head, cheek, and chin, all these feet of flesh and muscle and bone were owned by a man with a nasty temper, fierce disposition, and a pair of well-trained fists, with a great disposition to use them without much coaxing.

Our hero having drunk deeply, as the afternoon was wearing away into the evening, began to prepare for quitting the scene without paying his last pot of beer. It fell to the lot of the Crusher's father gently to remind him of this small omission after the most approved style of his profession, but the navvy being rather dull of apprehension by this time, and his arithmetic being rather defective at all times, also his purse being very ill qualified from its lightness to lend any weight to the argument on either side, the question of a peaceful settlement became rather doubtful, at least became rather involved. But the navvy had a very short way of settling such matters when they came to a pinch. He generally did it in a handy way. One moment more and the answer came. The old man reached the ground bathed in blood, as the bullock does under the axe. The huge navvy was stripped, glowing with rage, and in fighting attitude stood waiting the uprising of the old man, which to all appearance would be anything but quick. It was the opinion of all that the vital spark had fled. A ring being formed, some persons

assisted the old man to his feet. He was alive, but that was all. No one cared to interfere, and the Crusher's father was carried off the field. Murmurs ran through the crowd, and from all lips came the question, "Where's the Crusher, or his brother, or his sister, or his mother?" It was rather too far in the day for any of them to be easily found. The brutal navvy, glorying in what he had done, caught the question, and again throwing himself into fighting attitude, swore he would keep the ground against all comers. The Crusher had gone home an hour before, drunk, and by this time no doubt was fast asleep. The brother was seen down the river, rowing a pleasure-party to its destination, and had not yet returned. The mother and daughter, sorely muddled with drink, were washing, blubbering and sorrowing over the wounds of the old man, earnestly praying at lucid intervals for the arrival of Jim to avenge his father's wounds.

By-and-by a noise as of thunder rolled over the whole scene. Leaping above the general clamour were such expressions as these, "Go it, Crusher!" "Tap the claret!" "One peeper closed!" "Gone to grass again, hurrah, hurrah!" "Five to one on the Crusher, next round does it?" Here the dense crowd opened and closed, veered and swung from side to side, vocal with curses and slang. The Crusher was stripped to his trousers, sorely cut about the head and face, foaming with rage, making every blow tell on the person of the navvy with deadly effect. The Crusher's blows fell round the sadly-punished shoulders of his opponent like hail in winter. It was a perfect storm of hard hits on both sides for several minutes; the result for a time became uncertain. Both were much exhausted, occasionally standing only able to stare at each other; then some fearful gust of passion would cross their minds, and again with an oath they would hurl themselves at each other as the tempest rolls the waves against the rocks, and both reeling in blood, with heavy sound, would come to the ground. On rising from one such fall, and after a pause, an awful burst of fury seized the Crusher, so much so that the brutal crowd even quailed from before the hellish expression of his countenance. On the spur of this awful moment his fist, with the force and noise of a sledge-hammer, struck the navvy's chest, and with a heavy groan, quick as thought, he fell to the earth. "He's dead, he's dead!" burst from every lip. No, he rose again, and prepared to renew the conflict, but just as they were about to close, the Crusher's mother and sister burst into the ring, weeping and shouting that his father was dying. The Crusher heard them not, he saw them not. But it now became a matter of force. They seized him in their arms, and with a grasp somewhat like his own, dragged him from the crowd towards the Red Lion.

Pleasure-seeker, look at that group. The son and brother of these two women, pale as death, aching in every bone, bleeding at every pore, and staggering at every step, on his way, for aught he knew, to close the eyes of a dying father. A fearful responsibility you incur for the pleasure of an hour. Death and drunkenness in such families lie chiefly at thy door. As they moved across the field, they were followed by the crowd. Like Saul among the people, the tall navvy was also dragging his sorely-punished body in the same direction. He kept up a running fire of abuse on the Crusher, although scarcely able to gasp out the words. He taunted him with being willingly led away by the women, and dared him to finish the fight. "To-morrow," shouted the Crusher. Here the other retorted in language so foul, so irritating, that Jim, breaking away from his mother and sister, once more confronted the navvy, but not to fight him. The crowd again assembled, and another ring was formed. Before the whole crowd the Crusher

uttered the following simple words, in a tone so earnest as to strike the mind of all who heard them. "I say, mate, don't fly your pigeons so high; if their wings are cut they'll have a mighty hard fall. If the old un die, the fight will be finished by another; by whom you can guess. If he do not die, for flinging your hat up over my old man's grey hairs, I'll finish it for that; for your sauce as I crossed the field, I'll finish it for that to-morrow," Flinging down his hat, he cried, "Take it up, mate." The navvy did so, but the navvy said, "It must be when we meet again. I'll be out of the county by this time to-morrow." "Ah, be it so," said the Crusher; "you're not to slip out of it that way; I'll meet you here by to-morrow morning; if you don't come up to the scratch, I'll have it out of ye, though I should follow you over the three kingdoms, old fellow, mark my words. Good night." And turning round, he entered the Red Lion between mother and sister. The night closed over that scene of strife and blood; father and son were carried home. The following morning the Crusher was on the ground at the hour fixed, but the navvy had left the county. Jim said not a word to the by-standers, wished them good morning, and walked off. The old man slowly recovered and returned to his work.

The Crusher kept his vow. He pursued his victim nearly over the whole north of England, to the borders of Scotland, found his man after months of search. Perhaps few cases of revenge, for steadiness of purpose, romance of adventure, or sinfulness in the mode of execution, could be found in all the annals of crime. It might be equalled, but scarcely surpassed. This, however, must form the substance of our next chapter. Only let us note that the time of his redemption was drawing nigh. He himself had some presentiment of it. Satan also seemed to be thoroughly aware of the fact.

THE LONDON SHOE-BLACKS.

THE annual gathering of the Shoe-black Brigades of the metropolis, for their winter treat, took place in Freemasons' Hall on Friday evening, the 27th February. The boys assembled at 5.30 p.m., and occupied the body of the Hall; their varied costumes, and the clean, bright aspect of their faces, forming a pleasing and suggestive scene. The first hour was occupied in discussing tea, to which they did justice in a manner evidencing that their open-air employment is certainly favourable to health and appetite. At seven o'clock the Earl of Shaftesbury and some of the younger members of his family arrived, and were received with shouts of welcome. His lordship passed along the centre aisle to the platform, and took his place in the presidential chair. Among those present we observed Lord Charles Russell, Alderman Sir Robert Carden, Alderman Finnis, Rev. Canon Champneys, Mr. Bodkin, Mr. Joseph Payne, Mr. John Macgregor, Mr. R. J. Snape, Mr. W. J. Maxwell, Mr. J. R. Fowler, Mr. J. H. Fordham, Mr. Martin Ware, Mr. George Hanbury, Mr. E. J. Tabrum, and many other active friends of the movement.

A printed statement was circulated in the room, giving, in a short and comprehensive form, the present condition of the eight London Societies, and the statistics of each. From this it appeared that the total number of boys then

employed was 373 (showing an increase on last year of 18), and the total earnings during the last twelve months was £6,222, showing an increase on last year of no less than £1,557. From this statement we make the following extract:—

"The Central Society (Red) is, and has been for some years, self-supporting. The others may become so, it is hoped, by careful management; but at present they are much in want of subscriptions. Several of them have Refuges attached to them for the reception of homeless boys, by which their expenses are necessarily much increased.

"The Government having refused to aid Industrial Schools for destitute boys who have committed no offence against the law, it is mainly by institutions like the Shoe-black Societies, which offer remunerative work, that such boys can be provided for. Since the establishment of the first Shoe-black Society, in March, 1851, the various Societies have been the means, under the Divine blessing, of preventing many hundreds of boys from falling into crime, by providing them with present support, training, and instruction, and enabling them subsequently to obtain respectable situations, or enter the army or navy.

"The boys deserve the support of the public by their general good conduct at their stations, and their submission to rules and discipline, for the sake of earning for themselves a good character. Their temptations and difficulties are very great, arising partly from the nature of their employment, and partly from the misconduct of the 'opposition' shoe-blacks, who are unconnected with any society. These often ill-use them at their stations, and when they can find an opportunity, rob them of their blacking and brushes, and sometimes of their money.

"The police are uniformly friendly to the Societies' boys, but are almost powerless to protect them, owing to want of authority under the Police Acts.

"The public can assist the Societies—

"1. By subscriptions to those which are in need of them.

"2. By encouraging the boys at their stations, and reporting them for misconduct.

"3. By providing situations for boys who are deserving."

The following are the particulars of the various Societies:—

	Boys.	Year's Earnings.
Ragged School, Central (red)	74	£1,824
East London (blue)	83	1,250
South London (yellow)	47	723
North-west London (red and black)	66	1,013
West London (purple)	24	418
Islington (brown)	30	438
Notting Hill (blue and red)	28	260
Union Jack (blue)	21	296

During the Great Exhibition there was a special division detached from the foregoing, and kept up for twenty-eight weeks, the average number of boys employed being 15. The total earnings were £245 2s. 10d.; and after paying the expenses of office-rent, superintendence, blacking, &c., a surplus of £8 5s. 8d. remained, which was divided among the Societies. During the meeting of the National Rifle Association at Wimbledon, 6 boys from the Central Society (red), and the same number from the North-west London Society, were quartered in the Volunteer camp. A tent was assigned to them, and they were placed under the charge of a sergeant.

Mr. M. WARE, the Secretary of the Central Society, having expressed his regret at the absence of the boys of the South London Society (yellow) from the meeting, which, however, arose from no want of cordiality between the Societies, the noble Chairman called upon

Lord CHARLES RUSSELL, who awakened some surprise by observing that, when he was of their age, he (the son of a duke) was himself a shoe-black. The explanation was, that he was a boy at Westminster School, and it was then the custom for the little boys to be made to clean the big boys' shoes. There was, however, this difference between himself and the present shoe-blacks—they were paid for their work, he was not, and, perhaps, if it were not well done, he would get a kick from the very boot he had cleaned. Turning to more serious topics, the noble lord gave a practical address, the general scope of which was, that the first thing in life was to try; that they should try to be true; and that the only way to get truth was to go to its great centre—the Bible.

The Rev. Canon CHAMPNEYS next addressed the boys. He congratulated them on the fact that their calling was unquestionably a lawful one, said that, having a good calling, they should strive to use it lawfully—that is, to do it well, acting on Lord Chesterfield's maxim, "Whatever is worth doing is worth doing well." After expatiating on this and other points, he closed with an impressive allusion to the death of Mr. Frederick Gingell, a gentleman well known in connection with good works in the east of London. He had a remarkable presentiment of his end, and told the coachman that he should die suddenly, and within a few hours, but he was not to mention it. That very day he fulfilled his duties, and was as bright as usual, but just after paring an orange for his niece, he died as he had intimated. The rev. gentleman appealed to his young hearers to bear continually in mind the presence of God, and to seek, in true religion, that happiness which the world could neither give nor take away.

The boys of the various brigades to whom medals had been awarded in their several divisions during the past year, were then marched up to the platform, and each received from the noble Chairman—with kindly word and shake of the hand—a little book.

Mr. Deputy-Judge PAYNE followed with one of his humorous addresses.

The Earl of SHAFTESBURY then rose, and expressed his delight at the scene before him, and his thankfulness in having been, in however remote a degree, instrumental in so noble a cause. A friend of his, who was employing a shoe-black, a few days ago, observed to the lad, "I've seen Lord Shaftesbury." "Have you, indeed? I shall see him myself on Friday." And he (Lord Shaftesbury) heartily responded to this remark. He was delighted to see their cheerful countenances and their look of health, and to hear the good account which had been given of their conduct and general bearing. Having dwelt on the important influence which their example would exercise for good or evil, he expressed his gratification at the effort which they had put forth for the Lancashire Fund—some of them giving not only the shilling each which was asked, but a percentage on the money saved up in his bank, amounting, in one instance, to 15s. There was more in the spirit thus displayed than in the mere contribution. After expatiating on the great moral effects resulting from Lancashire distress, and the public sympathy which it

had elicited, the noble lord added various practical counsels and cautions to the boys. He earnestly called on the public not to forget those men who had so faithfully and energetically laboured in the great work which had led to the scene before him. He called on the public to enable them not only to maintain their ground, but to push this system far and wide. And the boys, too, could not sufficiently estimate the benefits they received, and the motives for deep gratitude to these personal labourers in the cause. The noble lord concluded with earnest aspirations for continued and increasing blessing on the work.

The National Anthem was then sung, and the Benediction pronounced by Canon Champneys.

THE PROCEEDINGS OF THE RAGGED SCHOOL CONFERENCE,

CONVENED BY THE COMMITTEE OF THE RAGGED SCHOOL UNION.

On Wednesday evening, March 25th, a Conference of the friends and supporters of Ragged Schools was held in the Lecture Hall of the Sunday School Union, Old Bailey. The Right Hon. the Earl of Shaftesbury presided. The noble chairman was supported by the Revs. W. Cadman, J. Bowstead, R. M. Martin, T. Howlett, J. H. Moran, and W. Tyler; Drs. Cross, Cumming, and Davis; J. Payne, W. H. Bodkin, E. S. Eardley, and W. Ranyard, Esqs.; Messrs. F. Cuthbertson, W. H. Groser, and C. Reed of the Sunday School Union, Messrs. Mimpress and Stabb, &c., &c.

After prayer and singing, Mr. Hytche read the Special Report of the Ragged School Union (*see ante, p.* 75) on "Ragged Schools; the need of their extension." After which—

The Rev. W. CADMAN said that he had had some experience in connection with this institution, and had listened with deep interest to the report just read, to the truth of the statements in which he could bear full testimony. He felt persuaded that there was a great lack of knowledge amongst ministers and Christian people as to the actual state of things existing in the metropolis in reference to the numbers of poor children who never came under any kind of religious training. The fact, however, had now been brought out by the report, and those neglected ones must no longer be left to themselves. It was an awful truth that after all which had been done for the last few years in the formation of Ragged Schools, there were still to be found as many children of the class for whom they were designed growing up in ignorance of religious truth as had already been gathered within their walls. And the cause of this was not wholly attributable to the want of additional accommodation, for, as the report stated, the schools already in existence could take in a great number of the "roughs" still to be found in the streets. The great need was that of more labourers in the good work. He felt sure that that want rose entirely from ignorance of the necessity of the case, and that if means were taken to bring the startling intelligence to which the meeting had just listened under the notice of the Church, there was sufficient of the love of Christ in the hearts of its members to induce them to come forward and meet the exigency.

Ragged School teachers had a strong claim upon the sympathy of their Christian brethren. No one knew the wearisomeness of the work to both body and mind, especially in the case of a newly-formed school, with an insufficient staff of helpers. It was not to be expected, even under favourable circumstances, that such schools would at once exhibit much order, and when, as was sometimes the case, one teacher had to take fifteen boys, the difficulty of establishing it was almost insurmountable. Often when the teacher had succeeded in gaining the attention of two or three of the lads, and was cherishing the hope that his instructions were producing a good impression, some mischievous joke at the other side of the class would cause the whole of the boys to break into a laugh, and the impression for that time at least was lost. There was no doubt they wanted more help, and the question was, to whom should they look for it? Not those who were already engaged in the work. They could ask from them only their prayers that the "Lord of the harvest would send more labourers into his harvest." He regretted to say that he had sometimes seen schools in that condition that it was seriously considered whether the effort to continue them should not be given up because of the inadequacy of teachers. Under such discouraging circumstances the teachers have resolved to meet for prayer for the Divine guidance, and the result had been that they had determined to persevere. It was not that all the difficulties had been removed, but God had given to his servants, in answer to prayer, increased zeal and faith and perseverance, and thus led them to renew their efforts until he sent them more help. How could more help be gained? He had sometimes thought that if Christian persons who were not actually Ragged School teachers would show more actual practical sympathy in the work by just speaking to the children in the streets, or by standing by the minister or teacher when addressing the "roughs," they would very much encourage the hearts of those who were thus labouring for God. A vast amount of good also might be done if those persons would take two or three of the children to their own houses, and give them a lesson in reading or writing, and speak to them kindly and lovingly. If some twenty persons in a congregation could be induced to take such a step, the children so taught would go back to the school under the good influence produced, and be the means of promoting order and attention among their companions. He hoped the result of this Conference would be that the Christian public would be induced to investigate the facts brought forward more closely, and make them matters of special prayer to God. All that was needed was that Christian hearts should be brought to bear upon this great matter, and that those who had tasted that the Lord is gracious should resolve not to give up persevering effort until they had done all that in them lay to bring the outcast and neglected children from the streets under the influence of that truth which is sanctifying, elevating, and saving in its influence.

Mr. MOUNSTEPHEN, of Field Lane Ragged School, said, that being a member of the Committee, he would only remark that, as the result of personal experience, he could confirm to some extent every fact which it contained. He believed that if ever there was a time when Christian ministers and churches were called upon to make an effort in the direction indicated, that time was the present.

Messrs. MURPHY and GENT spoke, after which

Mr. DAY said that he was afraid that in some cases ministers were not disposed to second the efforts of the teachers in reference to Sunday evening classes, because they did not like to have them absent from the public service of God's house. For his own part he could testify to the need of additional labourers in this work. They could frequently have more children than they now had in the schools, but they did not like to take in more than they could manage. The consequence was that those who were necessarily kept

out disturbed those who were admitted.

Mr. BUCKINGHAM, of New Nicholl Street, said the want of help was very much felt in his school. During the previous week he was himself obliged to take a class of thirty-three rough boys at the same time that he was superintending a school of 150. He thought if the ministers, deacons, and churchwardens of the various places of worship would specially bring the claims of the Ragged School before the young people of their congregations who exhibited a desire to be engaged in some Christian work, much help would be afforded to this institution. Another source of help might be found in the Young Men and Young Women's Christian Associations. He had himself asked the secretary of such an association very recently whether any of its members would assist them. The reply he received was, "They have never been asked." A further source of help might be found if they could induce persons engaged in large houses of business to bring the need of additional teachers under their attention.

Mr. STABB, Secretary of the Monthly Tract Society, said it appeared very evident to him that they did not get help because their great work was not known generally in the Christian world as it should be. He had lately taken a friend down with him to see for himself the work which was going on in some of the schools at the east end of London, and had thus interested him and enlisted his co-operation. He reminded the friends that of our blessed Lord it was said that he "came to *seek* and to save" the lost. They must adopt that course themselves if they would in the truest and widest sense serve their day and generation.

After a remark from Mr. ANGEL,

Dr. G. H. DAVIS, Secretary of the Religious Tract Society, proposed the following resolution:—

"That, viewing the missionary character of Ragged Schools, it appears to this Conference that they have a powerful claim upon the support of all Christians, and that it would therefore strongly press upon clergymen and other ministers the urgent need for their statedly bringing the subject before their respective congregations, and for their making regular collections towards the maintenance and extension of these valuable home missionary operations."

He said he thought that no person could pass through the streets of London on a Saturday evening without feeling that if there were need for missionary operations in Calcutta and Shanghai, there was just as much need for such labours in our great metropolis. And no one could look at the adult population among the lower classes of London without feeling how essential it was that the children of that particular class should, if possible, be gathered together to receive instruction suited to their age under the unhappy circumstances in which they were placed. And when it was remembered that there were in this vast metropolis a large number of children growing up without any to care for them at all—the "city Arabs"—the "roughs" of London—the absolute need of such missionary operation as was to be found in connection with Ragged Schools was most painfully felt. The blessing which God had been pleased to vouchsafe upon the past exertions of his people in this good work should furnish them with the strongest encouragement to persevere and go forward with it. Now the resolution which he had read, called upon clergymen and ministers to press upon the attention of their people the claims of the Ragged School, to make collections for the necessary expenses connected with them, and to suggest to those who were fitted for the work, the duty and privilege of being enlisted in this good cause. There was one mode in which he thought they might most effectually secure the end they had in view. Many ministers would say when this subject was brought before them, "We are already oppressed with collec-

tions, and we know not how it is possible to introduce the claims of another society to the notice of our people. What with foreign missions and the expenses of our own special domestic work, we feel that we have already more than we can well do." They would also say, "Almost all our young people capable of engaging in this work, are already engaged." And possibly some might add, "We do not like to have vacant seats in our Sabbath evening services." Now there was one way in which the whole of these objections would be overcome, and that was by asking the various congregations to take up one Ragged School in a certain neighbourhood as their own peculiar work. The circumstances arising out of our present social position were tending more and more to divide the localities in which the wealthier classes lived from those in which the poor were to be found. And because things had changed, and this great division had taken place, it was incumbent upon the wealthy churches in the suburbs to consider the interests of those who were compelled still to reside in the midst of the crowded streets of the towns, and to make the neglected inhabitants of the poor districts their special care. He believed that Mr. Allon's congregation had a school at Spitalfields under their special care, and that the happiest results had followed. If, therefore, the Committee wished this resolution to be effectual, it would not do simply to print the essence of the very excellent report which had been read, and leave a copy as suggested in the pews of the churches and chapels, nor would it be sufficient to go and ask the clergy to give them a collection, but they must take some steps to map out London, and then say to the various congregations, "Here is a district in which there is no school," or "Here is one where, if we had more accommodation, we could take in three times the number of children we have; now, will you, the pastor and people of this church, take this spot under your charge, regard it as your own, and work it for the Lord Jesus Christ?" He believed that if this were attempted, some real, practical good would be the result.

Mr. A. HALDANE entirely concurred in the observations which had been made upon the resolution, and would only add one word to what had been stated. He was fully convinced that though this institution had been so long in operation, it was still but very imperfectly known in the metropolis, and that it was not supported as it would be, were its merits and the necessity for its exertions sufficiently understood by the Christian public. He considered, therefore, that one of the best means of enforcing its claims was that which was involved in the resolution he had been called upon to second. If the ministers of metropolitan congregations were statedly—say once a year—to bring before their people the wants of this society in its mission to the neglected classes of society, its want of pecuniary means, and especially its want of teachers, he believed they would rather have a superabundance than that lack of support of which they had now to complain.

Mr. Deputy C. REED said he concurred in the remark made by Dr. Davis, that until the Christian public understood more fully the claims of Ragged Schools they would never respond as they ought to the appeal it made to them for help. It was of no use printing statements which nobody read; the only way to get at the people whom it was desirable to interest in the work, was to go to them, and lay before them the facts which had been so well brought out in the report just presented. If in that way they could enlist the sympathy of pastors and people, there would be no lack of young persons, qualified for service, to devote their energies to this good cause. He felt that they must not blame the churches for supineness in this matter, but rather blame themselves for the ignorance in which they had left the Christian public in reference to it. For himself, he might say that he belonged to an influential congregation, before whom the cause of Ragged Schools had never been brought

in any distinct manner. He was persuaded that if the Committee were to request the minister to afford them the opportunity, by delegation, of meeting the church on some occasion for the purpose of explaining the organization and work of the Union, or to point out where a school could be established or supported, the invitation on the part of the Committee would be responded to most cheerfully. Doubtless, too, the same could be said of many other churches, and in this way a sympathy in the work would be excited which would be most productive of good.

After a remark of Mr. JONES, of Albert Street School,

The Rev. J. H. MORAN, Chaplain of Brixton Jail, moved:—

"That, considering the difficulty found in obtaining either funds or voluntary teachers to work existing Ragged Schools, this Conference think it desirable for the churches of wealthy or suburban districts to render direct aid to Ragged Schools in poorer localities, more especially by supporting and working some Ragged School as a branch effort of such church."

He said that two things had pressed very much upon his mind while listening to the report. The first was, that if London, after all the effort which had been made, was still in such a state that 25,000 children of the class most needing this kind of instruction were still beyond the reach of this institution, what would London have been if Ragged Schools had never been established? The second thing which struck him was, the need of teachers, which was so pointedly referred to. He could not say that he was altogether surprised, in one sense, that that need had been felt, although he was in another. When he thought of the difficulties which surrounded the path of the Ragged School teacher, and of the painful duty he was sometimes called upon to perform, he was not surprised that more persons had not offered themselves for the service. The more the self-denying character of the Lord Jesus became the leavening principle of our congregations, the more would those who professed his name be prepared to imitate His example who came "to seek and to save those that were lost." Then, and not till then, would this self-denying field of Christian enterprise be fully supplied with efficient labourers. To show the necessity for increased exertions, he stated that a little while ago he made inquiries to ascertain how many among 600 prisoners with whom he came in contact had been in Ragged Schools. He found that the number was very small; while out of 1,700 females who had been in prison, 850 had no knowledge of either reading or writing; and 600 who knew anything at all, had acquired their knowledge during a residence in prison at various times. He believed, therefore, that the Ragged School agency was much needed, and while expressing gratitude to God for the way in which he had honoured their labours in the past, he earnestly prayed that they might be more abundantly successful in the future.

Mr. J. PAYNE, in seconding the motion, said in the present day royal commissions were appointed to look into and report upon all kinds of things. A royal commission was now sitting to inquire into the best mode of punishing crime; but he saw before him on this occasion a committee of ladies and gentlemen who were engaged in investigating the question, not of punishing—but what was of far more interest and importance—of preventing crime. They wanted to get more teachers, and the first thing was to get the right sort of people. He would say, keep out all those who would engage in the work from ostentation or show, and whose hearts were not in it. He quite agreed with one remark which had been made about the teaching being made attractive and sensible, and about the schools being clean and not offensive, and it was by these means—getting the right sort of people in the schools, and working earnestly, laboriously, and prayerfully when they had got them—that they would be able to accomplish the third object. There was but one thing which teachers required in carrying on Ragged Schools, viz., to

have a proper A B C. *A*—"All have sinned, and come short of the glory of God." *B*—"Behold the Lamb of God, who taketh away the sin of the world." *C*—"Come unto me, all ye that labour and are heavy laden, and I will give you rest." *A*, man's sinfulness; *B*, Christ's suitableness; *C*, the means or connecting links by which Christ's suitableness meets man's sinfulness.

Rev. W. TYLER said he hoped that the attention of the Committee would be directed to the Young Men's Christian Association, as he believed an appeal to them for help in the schools would not be made in vain. Too much stress could not be laid upon the importance of appealing to suburban congregations, at the same time they must not lose sight of the element of native agency in the schools. Much as he should value the devotion of persons residing in the suburbs, he felt that their great source of strength for work lay in the districts immediately concerned, and he believed that twenty-five years' experience fully justified him in making the remark.

Mr. F. CUTHBERTSON said that he was at a loss to see how they were to accomplish the object they had in view. It was a startling and painful thought that for every scholar in their schools they had one out. They ought, in London, to have 500,000 Sunday scholars, and they had but 200,000, or something like one in seventeen of the population. He rejoiced to think they had done something, but it appeared to him that, in going to the dens of London, the adult population was gone beyond their exertions; they could not reach them. What were they to do for the 200,000 who, after making all reasonable deductions, ought to be in their schools? He was glad to know that the Sunday School Union was engaged in mapping out the metropolis and making a searching investigation, with a view to bring this matter before the various Christian churches. He hoped that the press would take up the subject and let it be known that there were some districts of London at the present time in which there were as many as 25,000 souls, with scarcely any religious instruction. If it were not possible to reach the masses, if there were not sufficient power in the Church to meet the exigency of the case, they might feel that, having done what they had, they could now rest and leave the result. But there was power in the Church, and they felt that all that was needed was to stir up their friends by placing these facts before them and appealing for that co-operation which was so imperatively needed. He earnestly hoped that as the result of this Conference they would be led to encourage each other at any sacrifice of ease or comfort to persevere in promoting the great object they had in view.

The resolution having been adopted—

The EARL of SHAFTESBURY, in addressing the meeting, said,—Before the friends separate, I desire to offer a few observations. And first, let me direct your attention to the report, which I consider a most valuable document, and one which, both in its spirit and composition, is quite worthy to be put upon the table of the House of Commons. I cannot agree with the remark of one of the speakers this evening, who pronounced it "a lengthy document." It may be long in one sense, but it is short in another; and I must say that I do not think it possible that the matter which is contained in it could have been compressed into a smaller compass. When that document shall come forth and be perused by thinking people, I believe it will be the means of inducing many to come forward to the support of this movement, which, under the blessing of God, has already accomplished so large an amount of good. That report confirms the impression I have long held, and the opinion I have often expressed and given in evidence, that the number of children not included in Ragged Schools was quite equal to those who did not come under our care. I believe that, with a desire to keep within due limits, the report has rather understated the number of children who are wandering like wild Arabs over the

metropolis, but who are both ready and willing, if we offer them the opportunity, to come within the circle of our religious operations. But though, in one view of the case, the position of things is disheartening, it is very encouraging when we consider from what small beginnings our organization has risen. Why, about twenty years ago there were not forty of these children brought under the influence of spiritual instruction, and now we know that upwards of 25,000 are receiving instruction in the word of God, and being trained to become good citizens of this world and of the world to come. I say, when we think of these things, we ought to fall down upon our knees and give God the glory that he put it into the hearts of good men to undertake this noble work, and has crowned their efforts with such signal success. But, mark you, this success ought not only to stimulate our gratitude, but it should encourage us to go forward. What we have already done for 25,000, we may yet do for 25,000 more. They are all creatures of like passions with ourselves, made of the same material as that upon which, by God's blessing, we have hitherto been working. And I maintain that this mighty success which God has given us, the unprecedented way in which he has bestowed his blessing upon these operations, having given us in proportion to numbers far greater results than have been realized in any other schools, not only for temporary but for permanent purposes—I say that this mighty success does increase our responsibility to such a degree that I quite tremble at the thought of it. When I reflect upon the great work which yet has to be accomplished, and when I see such a backwardness of effort, such a want of money, and such coldness of personal energy, I am more oppressed under the sense of the responsibility which rests upon us, and upon the nation at large, than I was before any efforts of this kind were made, because then we were all in ignorance, we knew not what could be done, nor the extent to which God would be pleased to bless such efforts. I recollect perfectly well, and Mr. Gent and Mr. Mounstephen will bear me out in the remark, that when we first undertook this work we were looked upon as fanatics, enthusiasts, religious people with good intentions, but with no common sense. "Do you think," we were asked, "that these people will come, even if you do invite them; and if they do, will you be able to produce any effect upon them?" "They are only fit food for the gibbet and the hangman," we were told; "you had better leave them alone, for you will only lose time and temper in the work." Gracious heavens! I ask whether there has ever been such startling success in the world before. We have gone into the very depths of degradation, and misery, and filth, and have dragged these poor, benighted souls into the light of day; we have brought them beneath the beams of the Gospel; God has crowned our labours with his blessing, and we now see the great and noble results which have followed. Such results as these the world has never seen before, and these I believe will be abundantly multiplied if we have but the heart and the self-denying energy which will cause us to act up to the leadings of our Divine Master. That being the case, let us consider practically in what way we can best promote this object. It is a question which often crosses my mind, whether it is desirable to extend the schools existing already in the localities where founded, or, leaving these, to go into new localities where the ground has never been turned up. I should be inclined to think, but I am willing to be corrected by those who have more experience in the matter, that after a time a Ragged School reaches its maximum point, and that there would be very great difficulty in increasing the number of scholars in that locality. I know, too, that if you go into a new locality and get a staff of good, active teachers, hundreds, and almost thousands, will be ready to offer themselves to receive the tuition of these institutions.

By such a step as this, also, you open up a new amount of agency, an agency never before tried or brought into action. The agency in the old locality is, in a great degree, exhausted after a lapse of time. No Ragged School agency is of any value but that which arises from hearty zeal and love, and an earnest determination to advance God's cause, and this is a limited article in every locality, which in time becomes exhausted. But you may go into a new locality and there you get a new body of agency, and in this way it strikes me we shall have to seek to extend the blessings of this institution throughout the metropolis. I am inclined, therefore, to think that it is extremely desirable that we should set up as many new schools as we can in fresh localities, not by any means neglecting the old localities, but doing everything in our power to preserve the efficiency of the schools already established. But here, as you will observe, arises the difficulty which has been referred to by some of the speakers, owing to the system which has grown up of late years, and which is still increasing, of the classes who are removed from the very poorest residing away from the place where their business is conducted. This involves some very serious considerations, and many ministers in London have told me that in a very short time they will hardly have a man or woman of their congregations living in the locality who are worth £500. We all know what a congregation there was at Surrey Chapel in Rowland Hill's time; but Mr. Newman Hall told me the other day, that, owing to the growing habit of persons residing in the suburbs, he would in a short time be left with one-tenth of the means which his predecessor possessed. Now this difficulty will not be met by the proposition, though it is a good one, that the various chapels in the suburbs should contribute towards the support of the schools in central districts. As far as the question of money is concerned, that may answer the purpose, but it will not meet the question of agency. The agency, if it is to be effective, must be within easy reach of the school; it must be in the immediate district of the school; and that is one great reason why I should advise the opening of fresh schools in new localities. If the teachers reside in the suburbs, they must either ride to the school—and many persons have conscientious scruples against the hiring of vehicles on the Lord's day—or they must walk and arrive at the school in a fainting state and very unfit to undergo the fatigues which are inseparable from their duty. Now I wonder whether every one of the established schools has adopted what Dr. Chalmers called "the aggressive system." He said the system of the Church must be an aggressive system; you must break into your neighbour's house, and take him by the beard and force him out. I want to know whether the Ragged School Union Committee have determined upon adopting that plan; whether they are prepared two or three times in every year to have a razzia—to go from house to house and entreat all who are fit for the work to come forward and give their assistance. I am satisfied that in the metropolis, as in all densely populated towns, there is a very great amount of dormant energy. There are a great many people, both men and women, who are shy and diffident and distrustful of themselves, who believe they have not the capacity for the work, but who would come forward if they were only invited to do so, and could see what kind of work they could adapt themselves to. These people would soon find that they had much more in them than they now think they have, and I believe the result would be that you would very largely indeed increase the number of your teachers. I am sure that many would be ready in this good work if you only appeal to them. There are many who as yet have not really considered the matter, though I cannot agree in the remark of a friend who has spoken and who attributed their backwardness to their ignorance of it. I believe that much more is known of this movement than most people like to avow. I

believe, too, that there is a great dislike to this movement in many minds. Some people do not like to go too far in religion; they prefer to go on in the ordinary jog trot way of our forefathers. Now our fathers went on very well for their days, but we are living in far different times. We live in times when we must have the very best sort of agency at work, and at work earnestly for God, or we might as well have none at all. These are times when, if we are not zealously endeavouring to diffuse the word of God and evangelizing the masses, they will by-and-by turn round upon us like fierce tigers and lions, and make this world one huge waste of infidelity and immorality. And on the other hand I believe that in no other country and at no previous period of this country's history, were the people at large so well disposed to receive religious instruction as are the people of England at this moment. Allusion has been made this day to the services in the theatres. Is there not a proof of the truth of what I have stated in the fact, that wherever a theatre is opened for the purpose of religious worship, it is sure to be crowded to overflowing? And is it not a remarkable circumstance that the chapels and churches, so far from being emptied, as was anticipated by some persons when these special services were originated, have very much increased in attendance? I was told by a clergyman living in Southwark, that his own congregation had, since the theatres were opened, been increased by upwards of a hundred every Lord's day. This is quite sufficient to show that the temper of the people is such, that you have only to bring to bear upon them this aggressive system, to ensure success in your undertaking, and you may depend upon it that if applied in connection with your schools, you will accomplish the object you so much desire, of having them well filled with those who up to the present time have been wandering in the streets of London. Apply the principle also to those persons who have time to spare and ability to help you in the work, and you will not be long without adequate co-operation. There may indeed be some ministers who have a fondness for seeing their benches well filled night after night with the intelligent and pious members of their congregation; but I maintain that every minister who truly loves God and desires the extension of his kingdom, would rejoice to see his benches empty if he knew that every man and woman was gone to impart the word of life to his or her less favoured fellow-creatures. I want to know what Christianity is? Is not Christianity the most practical thing that ever came upon the face of the earth? Christianity, as I once heard it remarked, is "common sense come down from heaven;" and the first desire and object in the heart of every man and woman who has learned its blessed truths, will be to go forth and seek to communicate the saving knowledge thereof to those who are perishing for lack of the bread of life. Well, then, the only practical suggestion I would make is this:—Let every one of your committees meet and consider in what way they can make a direct and personal appeal to every human being living in their district. Try if you cannot get them to come every Sunday, to come on alternate Sundays, or on parts of Sundays. Go from house to house, from shop to shop; use all the arguments you can command; appeal to the results which have taken place; point out the results which you anticipate in the future; urge upon them the imperative necessity of their assistance in the crying exigency of the case, and show that to labour in such a cause will be a fruitful source of blessing to themselves, as well as to the children they seek to instruct. And I do hope and trust, that however true our Lord's words may be in reference to many of the great efforts of Christian enterprise, it will never again be said of the Ragged School cause, "The harvest truly is plenteous, but the labourers are few."

A cordial vote of thanks to the noble lord for his kindness in presiding was then adopted on the motion of Dr. Cross, and seconded by Mr. Brooker.

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J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to ensure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

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References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

General Fund.—(*Continued.*)

	£	s.	d.
Lys, Rev. J. T.	10	0	0
Mackerstay, Mrs.	0	10	6
Mackness, Mrs.	0	12	0
Maitland, J. F., Esq.	2	0	0
Margary, Mrs.	2	2	0
Margary, Master	0	10	0
Manning, Miss	0	10	0
Manning, Miss J.	0	10	0
Matthie, Miss	1	1	0
Medwin, Mr.	0	10	6
Mexborough, Dowager Countess of	10	0	0
Mills, Per Miss—			
Booth, Mrs.	0	2	6
Cherry, Mrs. S.	0	2	6
Hampton, Mrs.	0	10	0
Mills, Miss S.	0	5	0
Parsons, Miss	0	2	0
Peppercorn, Mrs.	0	10	0
Smith, Mrs. R.	0	10	0
Williams, Miss	0	2	6
Montagu, Major	0	10	0
Montefiore, Mrs.	1	1	0
Monteith, Lieut.-Gen.	1	0	0
Monteith, J., Esq.	2	2	0
Moody, Miss S.	0	5	0
Morant, Miss	1	1	0
Morris, W., Esq.	1	1	0
M. W.	0	10	0
Newsham, Miss	1	0	0
Nisbet, Per Messrs.—			
Broadfoot, Miss	1	1	0
Clark, Miss	1	0	0
E. C.	0	10	0
E. T. E.	10	0	0
H. S., per J. M. & Co.	2	0	0
Kerr, Rev. W. F.	1	1	0
Parsons, Miss	1	0	0
Pearson, The Misses	5	0	0
Reade, Miss	1	1	0
Reade, Miss E.	1	1	0
Reade, Mrs. M. M.	2	2	0
Saunders, Miss M. A.	0	10	6
Sunderland, Miss	1	1	0
Oliphant, Miss	2	0	0
Pacey, Rev. Dr.	1	1	0
Parkin, Rev. W.	1	1	0
Pitman, Mr.	1	1	0
Platt, John, Esq.	1	1	0
Porter, Miss F.	1	0	0
Potter, Mrs.	4	0	0
Pritchard, John, Esq.	1	1	0
Quilter, James, Esq.	1	1	0
Ralli, Mrs. S. M.	1	1	0
Ramsden, Mrs.	1	0	0
Ravenhill, Henry, Esq.	2	2	0
Reade, Mrs.	0	10	0
Reid, W. A., Esq.	1	1	0
Rich, H., Esq.	1	0	0
Robinson, J. T., Esq.	5	0	0
Rose, W., Esq.	3	0	0
Sandham, Mrs.	1	0	0
Saurin, Vice-Admiral	1	1	0
Saunders, H. W., Esq.	2	0	0
Sale of Work, by Miss Hawkins	2	0	0
Scott, S., Esq.	1	1	0
Scott, Miss	1	4	6
Shadwell, Mrs. H.	2	0	0
Shakespeare, Miss	1	1	0
Shepherd, C., Esq.	1	1	0
Shuttleworth, W. S., Esq.	2	2	0
Shuttleworth, Per Mrs.—			
A., Miss	0	1	0
Abbott, M. G.	0	1	0
Birkin, Mr.	0	2	0
Box, Mrs.	0	2	0
Cowell, Mrs.	0	1	0
Cranswick, Mr.	0	10	0
C. T.	0	2	6
Friend	0	1	0
G., Mr.	0	1	0
Greatwood, Mr.	0	1	0
Hailstone, Mr. R. H.	0	5	0
Hackett, Mr.	0	2	6
Hawkes, Mr.	0	1	0
Ives, Mr.	0	2	6
Kitchen, Mr.	0	5	0
S., Mrs.	0	1	0
Shuttleworth, Mr. W. K.	0	5	0
Shuttleworth, Mr.	0	2	6
Shuttleworth, Mrs.	0	5	0
Soames, Mr.	0	1	0
Southey, Mrs.	0	0	6
Tarn, Mr.	0	10	0
Thompson, Mr. F. C.	0	2	6
T. W.	0	2	6
Vere, Mr.	0	1	0
Wood, Mr.	0	1	0
W. B.	0	10	0
Sharpe, Mrs.	0	2	6
Sim, J., Esq.	1	1	0
Skey, Dr.	1	0	0
Slater, Miss	0	10	0
Small, John, Esq., and Family	1	9	3
Smelt, Per Mrs.—			
Halsted, Mrs.	0	1	0
Halsted, Mrs. L.	0	5	0
Newland, Mrs.	0	2	6
Smelt, Rev. M.	0	5	0
Smith, Mrs.	1	1	0
Smith, H., Esq.	0	10	0
Smith, Mrs.	1	1	0
Smith, Miss	1	1	0
Smith, Miss H.	1	1	0
Smith, Mrs. N.	1	1	0
Snape, R. J., Esq.	1	1	0
Somes, J., Esq.	1	1	0
Somes, S. F., Esq.	1	1	0
Spawforth, J., Esq.	1	1	0
Springett, Miss	1	0	0
Springett, Miss A.	1	0	0
Ditto, Children's box	0	3	0
Stainton, T., Esq.	0	10	6
Stanley, J., Esq.	1	1	0
Stapler, Miss	0	10	0
Steele, Miss J.	0	5	0
Stevens, John, Esq.	1	1	0
Stonage, Miss (box)	0	14	0
S. S. W.			
Tate, R. C., Esq.	1	1	0
Thank-offering on recovery from dangerous illness at Wood's Hotel	10	10	0
Thomas, W., Esq.	1	1	0
Thompson, M., Esq.	3	2	0
T. S. O.	9	10	0
Tucker, Mrs., sen.	1	1	0
Tucker, Mrs. F. A.	1	1	0
Tucker, J., Esq.	2	2	0
Tull, Henry, Esq.	5	0	0
Tully, W., Esq.	1	0	0
Waldegrave, Hon. Misses	1	0	0
Wallace, J. R., Esq., and the Misses	5	0	0
Wallace, The Misses	5	0	0
Westby, Hon. Mrs.	1	1	0
Wheatley, Mr. A. B.	0	10	0
Whichcote, Mrs. F.			
Whicher, J., Esq.	1	0	0
White, E. Esq.	2	2	0
White, Rev. A.	0	10	0
Whitworth, Miss	1	0	0
Wilbraham, Col. E. B.	5	0	0
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Wolfe, Mrs.	1	1	0
Worfolk, Mrs.	1	1	0
Wylde, Per Mrs. Geo.—			
Livingston, Mr. A.	0	5	0
Whitworth, Miss	0	2	6

Special Fund.

Albert Street.

	£	s.	d.
Dawson, Mr.	0	5	0

Buller Place.

	£	s.	d.
Burgess, Mrs. M. E.	3	0	0

Cripples' Home.

	£	s.	d.
Mexborough, Dowager Countess of	5	0	0
Porter, Miss	1	0	0

Female Preventive and Reformatory Institution.

	£	s.	d.
Groom, John, Esq.	0	10	0

Lamb and Flag Flower Show.

	£	s.	d.
Bodkin, Miss	1	0	0

Excursion Fund.

	£	s.	d.
Mexborough, Dowager Countess of	3	0	0

Refuge Fund.

	£	s.	d.
Holford, R. S., Esq.	2	2	0
Mexborough, Dowager Countess of	2	0	0

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A. B. S., per Mr. Spawforth	1	1	0
Adams, Miss	1	1	0
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Agnew, Miss M. A.	2	2	0
Ainslie, Miss	0	10	0
Albion Chapel, Subs. at—			
Allen, Miss	0	5	0
Elphinstone, Mr. G. E.	0	10	6
Laughton, Mr. & Mrs. A.	0	10	0
Whyte, Mrs.	0	5	0
Alexander, Mrs.	1	1	0
Alexander, Mrs. C.	3	3	0
Arbuthnot, G., Esq.	1	1	0
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Auriol, Rev. E.	1	1	0
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Bickersteth, Miss	1	1	0
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Pupils of ditto	1	2	10
Brooking, Miss M. E, coll. by—			
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Burton, D., Esq.	1	1	0
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Cartwright, Col.	2	0	0
Chelsea Water Works	2	2	0
Clarke, Dr.	1	0	0
Clarke, G., Esq.	5	5	0
Clarke, H., Esq.	5	0	0
Cholmondeley, The Marquis	2	2	0
Cholmondeley, Lord Henry	2	2	0
Churchill, Miss E. A.	1	0	0
Churchill, Miss F. C.	1	0	0
Clement, Mrs.	1	0	0
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Comyn, Mrs.	2	0	0
Cooper, Miss A. M.	1	1	0
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Cox, Miss, coll. by—			
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Bockett, Mrs.	1	1	0
Cox, C. W., Esq.	0	10	0
Cox, Mrs.	1	10	0
Cox, Master A. F.	0	1	6
Cox, Miss M. J.	0	2	6
Cox, Miss S. L.	0	1	0
Evans, J. A.	0	5	0
Fenton, Master	0	2	6
Mitchell, Miss	0	1	0
Paskie, Miss C.	0	1	0
Stewart, Miss	0	1	0
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Cumming, The Misses	3	3	0
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Edgar, W., Esq.	1	1	0
Egerton, Hon. A., M.P.	2	2	0
Ellis, W. S., Esq.	1	1	0
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Evered, Miss	3	0	0
Eyland, S., Esq.	1	1	0
Farron, T. R., Esq.	1	1	0
Field, J. P., Esq.	2	0	0
Fisher, Miss E.	0	10	0
Festing, Mrs.	1	0	0
Frankham, Miss S.	1	1	0
Fraser, J. W., Esq.	1	0	0
Frere, J. H., Esq.	1	0	0
Fortescue, Hon. D.	2	2	0
Fortescue, Lady C.	1	1	0
G.	1	0	0
Gastineau, Henry, Esq.	0	10	6
Gage, Viscount	2	0	0
Gilchrist, J., Esq.	5	0	0
Gillatt, Mr. C.	0	5	0
Gilmore, Miss J.	6	1	0
G. L. F.	10	0	0
Govett, C. A., Esq.	1	1	0
Graham, Mrs.	0	10	0
Graves, Mrs.	1	1	0
Green, D., Esq.	1	1	0
Gripper, F., Esq.	3	3	0
Groom, John, Esq.	1	0	0
Guest, Mrs.	1	0	0
Gurney, Messrs.	2	2	0
Guyon, George, Esq.	0	10	0
Haigh, Mrs.	0	10	0
Haigh, Mrs. J.	2	0	0
Habershon, E., Esq.	1	0	0
Hammond, Mr.	0	10	0
Hart, Thomas, Esq.	0	10	0
Hartley, J., Esq.	1	1	0
Hawkins, J. A. F., Esq.	2	2	0
Hayes, Miss	1	10	0
Hayes, Rev. Sir J. W.	3	3	0
Heathcote, J. E., Esq.	1	1	0
Hemery, C., Esq.	2	2	0
Hemery, C., Esq.	10	10	0
Herbert, Hon. Mrs.	4	4	0
H. M. B.	2	10	0
Holford, R. S., Esq.	5	0	0
Hollond, Rev. E.	3	3	0
Horne, Mrs.	0	10	0
Hughes, W., Esq.	1	1	0
Huish, Capt.	2	0	0
Hulbert, J. H., Esq.	2	2	0
Hatchard, Per Messrs.—			
Adams, Rev. R. L.	1	1	0
Blackford, Lady J.	1	1	0
Carpmael, A., Esq.	1	1	0
Carpmael, W., Esq., jun.	1	1	0
Carpmael, Mrs.	1	1	0
Christian	1	0	0
Crosse, Miss	1	3	0
Cuthbert, Mrs.	1	1	0
G. X.	10	10	0
Hope, Mrs.	5	5	0
K. W.	10	0	0
Lawrence, Major-Gen.	5	0	0
Lincoln, Countess of	2	2	0
Morant, Major	2	2	0
Outram, The late Sir J.	5	0	0
Outram, F. B., Esq.	2	0	0
Paget, Col. F.	5	0	0
St. John, Lady J.	2	0	0
Ireland, T. J., Esq.	2	2	0
Jackson, H., Esq.	1	1	0
Jackson, Miss	1	0	0
Jackson, G. M., Esq.	1	1	0
Jackson, Rev. W. W.	2	0	0
James, The Misses	1	1	0
Kelsey, George, Esq.	1	1	0
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